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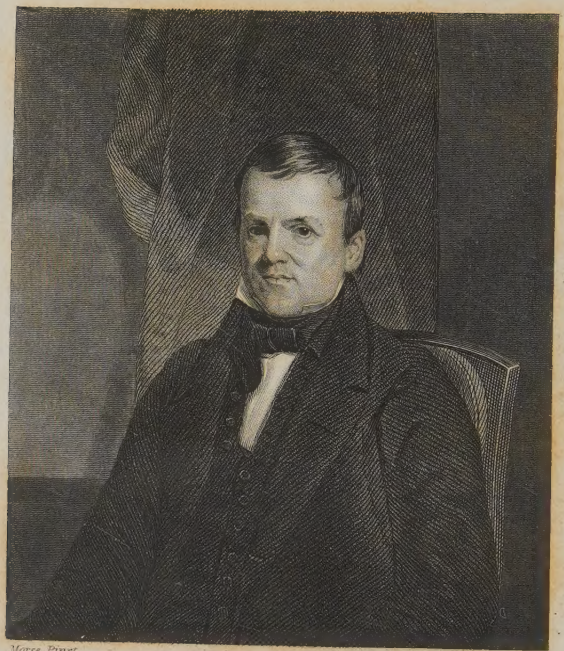

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Elihu W Baldwin

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PATIENT CONTINUANCE IN WELL-DOING:

A

MEMOIR

OF

ELIHU W. BALDWIN, D. D.

FIRST PASTOR OF THE SEVENTH PRESBYTERIAN CHURCH, NEW-YORK,
AND FIRST PRESIDENT OF WABASH COLLEGE.

BY

REV. EDWIN F. HATFIELD.

WITH AN INTRODUCTION,

BY

SAMUEL HANSON COX, D. D.

NEW-YORK:
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INTRODUCTION.

It is not of every man, nor even of every distinguished or great or useful man, that the biography should be written and given to the public. Better for the world, better for posterity, if the lives of thousands of the noble, the envied, the illustrious even, were forgotten or unknown—if their names were buried in oblivion. The great reason is, that whatever streaks of glory or specific excellence adorned them, the evil is greater than the good, their vices predominate in the picture, their examples are at once bewitching and mischievous. If it is the end and use of biography to benefit mankind, to improve the living, and to mould the manners of coming ages, in accordance with the best standards and the finest specimens of attainable virtue, then is it obvious why the lives of good men, and ordinarily of good men only, ought to be given to their contemporaries and preserved for the imitation of future generations. And this seems to be the meaning of the inspired sentiment; *The memory of the just is blessed, but the name of the wicked shall rot.*

It is with impressions of this sort that we welcome the forthcoming memoir, of one whose biography, or the general principles and acts of whose life, ought to be published that they may become the possession of the community. The late Elihu W. Baldwin, D. D. the preacher, the pastor, and the president, was a person of rare attainments and accomplished excellence. The present writer knew him well

from the year 1818 till his late lamented death; and is qualified in this respect to sketch the outline of his character. Would that he were equally competent to do justice to a finished portrait! There are few men that have died in the present century, whose excellencies were so exemplary, so consistent, and so heavenly; and the whole combination of whose personal qualities presented a fairer example for the imitation of youth, for the edification of age, or for the useful contemplation of all readers.

Without much that would be esteemed brilliant or lauded as great, his mind was vigorous and well-disciplined, its productions were always respectable and sound, its tendencies were useful and amiable, and as its exhibitions always sustained the character of its possessor, so they warranted and conciliated the confidence of the public. In its different positions and spheres of service, in its varying aspects and relations of trial, few minds have shown such uniformity of excellence, such sameness of character in the constant and trying vicissitudes of circumstances, such equanimity of wisdom, of patience, and of faith in God. Hence he had influence wherever he went—illustrative of the sentiment of some author, that influence, especially in a minister of Christ, is mainly constituted of four qualities, with their due proportions, combinations, and manifestations, in active life; and these are—benevolence, consistency, humility, prosperity. The last refers to one's success in what he undertakes, inferring some of the attributes of a master, as contradistinguished from those who possess all good qualities in general or in the abstract, but in action, or the conduct of matters, owing to some faulty causes, generally fail, and so disappoint the hope they knew too well how to raise and expand. The second quality, in an inverse order, is necessary to prevent envy, suspicion, and that vain ambition which is ever busy and importunate in its sinuous works, where it is not superseded by a genuine evangelical humility. The third is necessary to give a definition to the whole man, showing that his virtues are not the fitful episodes of his way or the mere exceptions to the tenor of his living character. And the fourth shows, as it were, the source or the soul of all his other

excellencies, that piety towards God and the philanthropy of Christ transfused into his bosom, have made it the citadel of the graces and the temple of devotion. The man who possesses these four qualities and evinces them in the duties of the ministry, public and private, must have influence. He deserves it; that influence is safe and of the best kind, as its sphere also is noble, elevated, incomparable! Such an influence had our beloved brother—and who so debauched or degraded in character as ever to grudge it to him? He was not the man to abuse it,—no one suspected his motives. All men listened to his speech, since, with no pretending affectation, there was a commanding power in it, the dignity of goodness, the eloquence of love, the persuasion and the voice of wisdom; a fellow-servant, with a fellow-feeling, persuading his fellow creatures in the way of salvation.

It is common for men of regulated minds and in all professions, to have each a paragon, an individual that is made the standard of imitation, as it were the impersonation of an ideal excellence. True, in the supreme respect, a minister of Christ ought ever to make his blessed Master his only paragon, and aim at conformity to so high a model in all his conduct. And few ministers of the Son of God, perhaps, in our day, came nearer in this, to what ought to be, than Dr. Baldwin. He studied the character of Christ, took him as his example as well as his propitiation, and sighed ingenuously as he saw and felt the defects which measured the difference between all that was and all that ought to be. Still, in subordinate relations, he had a human paragon whom he imitated, as well as honored, in a degree extraordinary, perhaps unequalled. This was none other than his revered preceptor and friend, the late President of Yale College, Dr. Dwight. And truly he could not have found in our whole country, probably, a better example of varied excellence. He showed the generous and elevated aspirations of his own mind, in selecting such a standard. He vaunted not his preference. Not every one knew his secret homage to the character of that distinguished man. Without servility, idolatry, or superstition, he venerated and strove to resemble him, in every attainable excellence. In theology, in science, in principles and max-

ims, in manners and habits, in sentiments, and above all in piety, he copied President Dwight—sometimes, possibly, even to a fault. In the main, however, it was well done, and his whole character realized the advantage.

In the whole curriculum of his college life, he had felt the weight, as well as rejoiced in the light, of that gigantic and accomplished mind, that presided over it with such distinguished ability; and the impression he retained of it was complete and indelible. In all the relations and duties of professional life, in his studies, his manners, his sentiments, his intercourse with ministerial brethren, his behavior in the domestic circle, and even in his recreations—which were few and moderate, the image of that incomparable man, that dignified and consistent Christian, that learned and irresistible preacher, that amiable and richly communicative companion, that affectionate husband and venerable father, the image of his excellent preceptor seemed ever present before him. And when himself acceded to the duties of a president, where, in his brief but bright career, he so justly endeared himself to his associates of the faculty, to his admiring students, and to the whole community, who felt his presence as a signal acquisition and mourned his exit as a public loss, his recollections, contemplations, and imitations, of the mature and useful wisdom of President Dwight, were among the unseen but efficient causes of his great success, of his universal as well as solid popularity. Few students of the many hundreds of YALENSES, who enjoyed the benefits of his able and energetic administration, ever observed or studied their president, or perhaps appreciated him, at once so highly and so justly, as Dr. Baldwin. Few were so well acquainted with his whole character, its springs and principles, its general bearings and its minute accomplishments, its heights and its depths of genuine piety. He felt deeply its excellence, and as really its attraction. And without idolatry or servility, he so valued, so remembered, so copied, that bright star of literature and piety, so signal, so illustrious, and so truly vernacular, that it were not wonderful if he reaped much advantage from his ingenuous painstaking, if he somewhat resembled whom he so much

revered, if he shone with a kindred lustre, and became himself a star of honor and effulgence in the commercial metropolis of our country, before he changed his habitation and set so prematurely in the West.

Let no man ask us if Dr. Baldwin was a faultless being? If he had nothing but excellencies and virtues! There is no need of the question, no sense in it. We are not to deny his defects as a man, his unworthiness as a sinner, his imperfections as a Christian, however impressed we may be mainly with his worthy qualities, as one of the best even among the disciples of the Lamb. But this we say, that, if any of his friends knew one of his faults, that one and comparatively all others, were much more known, and with sincere humiliation, to himself. His virtues were in the main all by which any beholder or acquaintance could be impressed; and these we would commemorate, as *the works* that *follow the dead who die in the Lord.*

1. He was, in the estimation of all who knew him, *a true and exemplary Christian.* Who ever knew what a Christian is, and knew him, and doubted it? We suppose, no one. In this respect his piety was sterling. It was the sense of the community everywhere, in proportion as he was known. Many were wont to say of him, Look at that man and doubt the truth of Christian piety, if you can. Others, If you want to know what a Christian is, look at Dr. Baldwin, study his character, make his acquaintance. This, we know, is high panegyric; yet it is the truth. Would that all disciples, or even all ministers of Christ, attained to this class, and were such living *epistles of Christ, known and read of all men!* Yet some ministers are very equivocal specimens of piety; and some are scarcely suspected, by those who know them, of being sincere and cordial Christians; and some are supposed, by the majority of all who know them, to be any other thing rather than Christians—they are scholars, theologians, wranglers, bigots, gentlemen, orators, pastors, and possibly moderators of ecclesiastical councils or presidents of colleges; but the best judges, and the most truly benevolent men, most disallow their claims to genuine piety, even when they say nothing, and desire to *judge nothing before the time.*

In a confidential conversation with Dr. Baldwin, the writer well recollects some remarks of his on the topic of regeneration, connected with his own experience, illustrative of the doctrine, and edifying to the Christian. He spoke of his previous exercises, his conviction of sin, the gloom of his mind, the misery of his state, and the impenetrable mystery in which every thing in religion seemed shrouded. Especially did the subject of regeneration seem mysterious and unsatisfactory, while its general truth, as plainly revealed, was indubitable. After a melancholy time, said he, in which I was quarantined without *the gates of the city*, till God saw that the discipline was successful to humble and subdue me, all at once, the character of God caught my attention. I discerned him as good, just, merciful, majestic, condescending, gracious, and immutable, especially as displayed to us in the system of redemption; and the object absorbed me. I forgot myself. I literally forgot my misery. The horizon of my soul was enlarged, and extended from earth to heaven. Immediately I began to adore so grand and glorious a God Almighty. My soul said—Worthy, excellent, blessed being! How well it is for the universe that he is on the throne! Let me go and congratulate all the angels of light, all the sons of the morning in heaven, that *the Lord God omnipotent reigneth.* At length, when I seemed to return, by reflection, earthward, from this waking vision, I thought, what fools men are not to partake of heaven's joy, and be glad too in his all perfect dominion! What will they ever gain by hating him! *He is wise in heart and mighty in strength; who hath hardened himself against God, and hath prospered?* At all events I love him, and will love his infinite loveliness forever! *God is love.*

Instantly, said he, it occurred to me, that I loved him! I was therefore regenerated; for *he that loveth is begotten of God and knoweth God!* With wonder, love, and praise, I inquired—Is this all? Am I indeed *begotten of the Spirit?* Why did I not love him sooner? How simple, how easy, how reasonable, how comfortable, to love God! All men ought to love him. They were made for this, and they were redeemed for this. I will try to convince them of it, and to subserve the influence of the Spirit in bringing them

to it. This shall be, if the will of God be so, the work of my life.

The mystery of regeneration was now removed. Having experienced the thing, he could understand the doctrine. The vail on the face of the sacred writers no more existed—because the vail had been *taken away* from his own heart. Henceforth the doctrine of regeneration was very precious to him. He was always clear, and mighty, and established in it, not to be moved. It pervaded and characterized all his ministrations. In his sermons, his prayers, his conversation, his manners, he nobly exemplified alike the simplicity and the sublimity of the genuine doctrine. One might much better attend to any of his ordinary sermons on the subject, to become instructed in its true nature, than to peruse and study all the Tractarians of Oxford, and all that Romanize with them, a thousand years; for *the truth had made him free* and clear and true.

2. He was a man and a Christian of *uncommon equanimity and consistency.* The reason was mainly—that he was principled in all things; and his principles, conversing with *things unseen and eternal*, were fed and made by the unchangeable truth of God. Self-denial and self-government were with him habitual. *He walked with God.* Hence his piety was invariable, cheerful, and identical. In this respect he had few equals. His faith in God delighted in the truth; and it was steady and symmetrical. He seemed always contented, and always ready to serve his Master. Without passion, without spasm, without extravagance, and with no fanaticism, he was a shining example of Christian piety and a good illustration of the life of faith. Hence,

3. He was distinguished for *amiable and correct manners.* His natural temperament was singularly happy, the proper ground-work for piety in some of its most engaging attractions. But all this was mellowed and refined by *the peace of God and the hope of glory.* His countenance beamed with love. Religion's radiance lighted up his features, and shed a sheen but soft effulgence over them. His smile was benevolence; and it was ever ready to emit its pleasantness, as the representative of profound peace and pleasure in his own

bosom. He was pacific, bland, and obliging, to every human being. To quarrel with him—if this was ever done—was to ply the laboring oar alone. The combatant must do it all himself. He could get no fuel for his fire, no food for his feeling, no help in his wrath, from one so godlike in his kindness and his elevation. He seemed to inhabit higher and serener regions—on the top of the sun-lighted mountain, where, at a safe distance, he could see the clouds condense, and the lightnings gleam, or hear the rains descending and the thunders rolling, below him. He abominated war as the horrible opprobrium of Christendom; and the pen of Pacificus was notorious and honorable as the public denouncer of its barbarian wickedness. *Ejus mores cuique fortunas suas faciunt*, is a motto that received an honorable illustration in him; the manners of a man are the arbiters of his success in life. The manners of Dr. Baldwin were a universal passport. Little children, as well as their parents, loved his company, and were attracted by his winning attentions. Nothing rough, austere, or arrogant, was to be seen in all his carriage and conduct.

4. He was a man of *self-denial and economy.* As a practical economist of all he had, few equalled him. His money, his time, his talents, his incidental opportunities of usefulness, were all used wisely and on system. In the earlier periods of his pastoral service, his income was quite disproportionately small for the support of his family; yet all was ordered so wisely and well, though this was much owing to the corresponding aid of his excellent partner in life, that he seemed to be content not only, but to possess a competence. Were the details of his trials and his charities in these times, all minutely written and given to the public, the result would be interesting, instructive, and even wonderful. He was a pattern of frugality without meanness, and of beneficence without ostentation.

5. He was a *steadfast and genuine friend.* This is saying much of any man; especially in times like ours! He was honest, hearty, and durable, as well as discriminating and select, in all his confidential attachments. He was not indeed swift or eager to enter into the intimacies of friend-

ship. He feared false friends and *false brethren;* hence, he paused, and pondered, before he settled his friendship on any person. But where it was deserved and given, it was singularly constant, tender, and unchangeable. He was wary without being suspicious; and whenever he found himself deceived, he withdrew his friendship decisively—yet not without pain and a permanent wound! This rarely, though really, occurred * * * * * * *

We need not say that his standard of friendship was high and heavenly; that it was not made of politics or motives of worldly advantage and expediency; that it was ever founded on his persuasion of moral excellence in the character of its object; and that its cordial flame burned inextinguishably, bright and warm, on the altar of his heart. It was balmy, soothing, confidential, and delightful. There was heart in it—and how much better was it than all the prim formality of the got-up friendship that abounds in the world! The man who could deliberately despise, or voluntarily forfeit such a friend, ought seriously to fear or examine the nature of his friendship for the Redeemer. He was so true a friend, that, when he died, the chasm was felt in a large and wounded circle. How many felt it and said it,—*I have lost a friend!*

> No marble marks his couch of lowly sleep,
> But living statues there are seen to weep.

6. Farther, we characterize him as *a correct and ripe scholar.* His course in college was well and usefully improved; and he entered the Theological Seminary well prepared to profit by its high advantages. In the languages especially, as professionally valuable, and in this relation highly appreciated, his attainments were solid and thorough. In Latin, Greek, and Hebrew, he appeared everywhere at home, and he constantly used his advantages in his official duties not only, but maintained those regular habits of study and that progressive general preparation for the pulpit which are at once so important, nay, so necessary, to a permanent and growing respectability in the active duties of the ministry, and so shamefully neglected, in many in-

stances, by those on whom the best preliminary advantages have been comparatively thrown away. He loved learning for the sake of its just subserviency to the grander aims of pious usefulness. With him it was a means to a superior end; not itself an end to which he was idolatrously devoted, as some preaching students are, for the sake of fame and worldly honor. He considered learning as best promoted and most honored, when justly subordinated to the interests of true religion—and this, as by far the noblest function and the purest glory, of what we, poor ignorant mortals before God, call learning, and boast of so much, often so contemptibly, in his presence. Hence he neither had, nor affected to have, any ostentation of what he knew; though certainly a much better scholar than many who were preferred before him, by the lovers of show, and noise, and rhetorical brilliancy, and captivating bluster, in the style of their ministrations. At all these meteors he could smile serene with pity more than envy, as he kept the even tenor of his way, a planet, not a comet, shining by reflection, and regular as well as noiseless, while he ever honored that great central sun of righteousness from whom he derived all his light and ardor, whose steady attraction he mutually honored, and around whom he counted it his glory steadily to revolve. With all his cares, duties, straits, and out-door work as a pastor, it is wonderful that he should have been able so to read and study, prosecuting his plans of official qualification and proficiency, and keeping up with the periodical literature, as well as the theological investigation, for which his times in this country were certainly distinguished.

7. As a preacher, he was consequently *instructive*, *persuasive*, *rich*, and *excellent*. Without the attributes of splendid, great, astonishing, his preaching was always well-digested, sound, respectable, and edifying; while the whole-heartedness of his manner showed that he was the very reverse of those Church-of-England preachers, described by Cowper, with *a little* of the severity they so much deserve, who have no heart in the service whatever else they have:

> Some, decent in demeanor while they preach,
> That task performed, relapse into themselves;

> And having spoken wisely, at the close
> Grow wanton, and give proof to every eye,
> Whoe'er was edified, themselves were not."

Not so with our departed brother. He made his public services to be devotional exercises and duties; as exemplifying the apostolic rule, *whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.*

Hence there was an unction in his ministry to which all his hearers bore witness. He loved God, he loved them; and they had to see and own it; for it radiated through all his ministrations, and begat in the minds of the wise and the good of his people, the most unbounded confidence, the most reverent esteem of his character, the most edifying sense of his mission, as a true minister of our Lord and Savior Jesus Christ. He had no need to wrangle about his ecclesiastical pedigree, and maintain his regular descent from the Apostles, in a line of the true 'succession,' like divers insipid men, and *blind leaders of the blind*, in our day, whom Rome and Oxford have *made drunk with the wine of the wrath of their fornication.* He had no need to read Lord King or Dr. Campbell, or Whately or Powell, or Smyth or Duffield, in order adequately to despise that factitious and paganizing folly; and his hearers had a very summary method, too, of testing the vocation of their beloved pastor—just by applying that rule of our Savior that so condemns the pretenders of the succession, BY THEIR FRUITS *shall ye know them.* His mission was attested on fleshly and immortal tablets of the heart, *written not with ink but with the Spirit of the living God.* His seals were conversions. His ministry was successful, in a way glorious, and in a degree far enough superior, in contrast with the stupid formality, and the graceless ritualism, and the unspiritual affinities, of the got-up and sensuous "pomp and circumstance" of Prelacy, or Popery, or Puseyism. We cannot repress the anticipation of an awful contrast developed in the day of judgment, between such a ministry as that of Dr. Baldwin, simple, significant, and sublime, and that of DR. FORMALIST, of the succession—stript of all his Romish regimentals, and exhibited in all the nudity

of his character, and all the vapidness of his pretensions, at the tribunal of the Son of God! Prebendary, Dean, Diocesan, Archbishop, Patriarch, Cardinal, Pope, Puseyism—contemptible!

8. But, we recover from the degradation, as well as the digression, to contemplate Dr. Baldwin as *a pastor, indefatigably devoted and cordially beloved*, by a sound-thinking and bible-reading congregation. From small beginnings, from a nucleus originated by his own laborious piety, his church and congregation rose to importance and magnitude, and to a degree, second to few others in our country. His was a career of steady prosperity, and this on an ascending scale. He was the moral centre of a large, social, and relative circle; in a great degree dependent on him, and in a high degree revering and appreciating his worth. They *esteemed him very highly in love for his work's sake*, and they were *at peace among themselves*. Pastor and people were together, in scene and in history, a beautiful exemplification of the 133d Psalm; *for there the Lord commanded the blessing, even life for evermore*. We leave this attractive part of his history, however, and refer the reader to what the pen of his successor has so competently portrayed, and with eminent suitableness, in the subsequent pages of this volume.

9. His *theological* character was the foundation of many other excellencies, and deserves our attention. For the symmetry, the steadiness, the consistency, the scriptural richness, and the practical virtue, as well as the principled independence of his theological views, our excellent brother is to be noted and commended. In an age of isms, and ultras, and schisms, and controversies, he kept his equal path at a wise remove from all of them. He studied, understood, and loved, the Book of God. Its inspired originals were his delight, and there from fountains pure as heaven, he drew supplies, with which to feed the church of God, and enlighten the souls of men. He realized religiously the soul of the sentiment—

"juvat integros accedere fontes;"

The perfect fountains of the truth to broach,
With easy access often to approach,

While others drink th'adulterate streams below;
This grand resource 'tis blessedness to know.

The type of his theology was perhaps better characterized, in a word, by saying it was almost identical with that of President Dwight, than in any other way. If different, it was mainly in that which indicates a real improvement in the science, since his *floruit* or *vixit* among us; his theology was peculiarly hermeneutical, biblical, and philological, as it was thus eminently scriptural in every sense. Hence he was immovable, by all the new-fangled inventions that flitted in our atmosphere, and croaked or chattered, or officiously importuned for precedence. In this respect he was a model for others, a noble example. He was a Calvinist, but not a fatalist. He believed in the fulness of Christ as *the Savior of the world;* in the offer, virtual and real, of salvation for *all the world* and *to every creature*, based indispensably and alone on his all-atoning and infinitely competent sacrifice for sin; in the voluntary wickedness of men, *all with one accord making excuse* and refusing *so great salvation;* in the decree of election, in this order precisely interposing, with effect unfrustrable, influencing all to enter that are saved and keeping or hindering others from entering, NOT AT ALL, NOT IN A SOLITARY INSTANCE; but, on the contrary, so as to increase the inducements and the facilities to others, so as to evince more of the same love that gave the Son of God to die for us, and so as to demonstrate more of the pure wickedness of men in voluntarily refusing to enter; that all might see the truth that pure wickedness, and nothing else, and this all of their own making, hinders those especially who perish from amid the means of grace, faithfully administered and yet in vain, as to them.

While he highly appreciated many of the rare and excellent qualities of the late Dr. Emmons, and knew him personally, he was distinguished for being always averse to his peculiarities, as theologically false and practically injurious. As we knew him well in these relations, as we entirely agree with him, and as we suppose his decisive and uniform dissidence with the tenets and the disciples of that very singular divine, was both characteristic and honorable to Dr.

Baldwin, we will state three items in which his censures were strong and notorious, with respect to the way and the views of Dr. Emmons; namely, his peculiar mode of theologizing; his ultra-evangelical views of disinterestedness; and his making God the author of sin, by maintaining his positive agency in the production and the actuation of all the volitions of wicked men and devils. Of which inversely and in brief,—

I. The agency of God, as above stated, Dr. Emmons undoubtedly held, and maintains in his published works. See vol. iv. Decrees of God; especially sermons 24, 25, 26, 27, 28. The principle of the Doctor's logic seems to be all resolvable, as we think with Dr. Baldwin, into this proposition,—GOD IS THE IMMEDIATE AUTHOR OF EVERY CHANGE THAT DOES, OR THAT EVER CAN TAKE PLACE, POSSIBLY, IN THE NATURAL OR MORAL WORLD. This principle he viewed as philosophically and theologically false; and that its nature, its tendency, and its logically legitimate results, however differently its favorers may allege and think, are such as the following; namely,

1. God is properly the only agent or doer of any thing in the universe.

2. He cannot possibly make, and therefore he has never really made, a moral agent or properly any agent.

3. There are properly no second causes in the universe. All we see is only the panorama of the divine ubiquity at work, doing all things, God himself the only doer of things.

4. Our acts of will are ours, only as they are God's volitions in us, himself volitioning all our volitions, which are in every sense such, and such only, as he himself produces or creates them, and as he prefers, with infinite desire, that, all things considered, they should be; and this, just as much, and just as positively, in our sinful, as in our holy, volitions, desires, and exercises of mind.

5. Sin is the necessary, and the positive, and the infinitely desirable means, all things considered, and just so much of it as there is, of the greatest possible good, to the whole universe and for all eternity. Glory be to sin forever and ever, —all things considered!

6. The patrons of the celebrated beltistic system, or the optimism of the French philosophers, or the doctrine that the universal scheme of things, sin included, is the best possible system, and that, in its place and in its measured quality, sin is indispensably economized and necessitated to this result, and was on that account divinely desired, preferred, and operated in men and devils, as better on the whole, and so infinitely more desirable than holiness in its stead: the patrons of this scheme are *pro tanto* not far from right, and sin on the whole is a great good—an infinitely great good! and it is bad only in itself considered, or in its partial influences and availments.

7. The fautors of the ideal system of Berkley and Hume, are not far from right. For the agency of God is universal, ubiquitous, and indesinent. Who can limit it in any sense, in any form, or in any way? Hence it is very questionable, with some, if there be any thing *in re*, that is not all *in mente*; or, if our perception of a material object be not the whole of it, God working that perception in some way in us, and making the thing real to us, while it is no-thing in itself; real relatively, while it is in itself the quintessence of nihility, —if we know what that is! So that, as nothing material is, God never created any thing: and if this applies to matter, so does it, very probably, to mind also; and if to mind created, why not to mind uncreated? and so, may be, there is not any thing, at all, in the universe. This would please Hume and Satan, possibly——we do not say Berkley.

8. In this way the whims of the Gnostic Docetæ, and the Pantheists of all ages, seem to be much favored and allowed; when they are nothing but impious day-dreams, the abominable absurdities and heresies of the flesh, worthy only of the scorn of all men, as they are most execrable to the holy glory of the Almighty.

Dr. Baldwin deserves honor, and *we glorify God in him*, that he was among the first divines in this country, though then so young, to detect, see through, and avoid, the imposing errors of Dr. Emmons on this high topic of theology—the agency and the decrees of God.

II. Dr. Baldwin dissented from the same author in respect

to his views of disinterested benevolence, as ultra evangelical, and so *selfishly* opposed to the gospel as God reveals it in his word.

Dr. Emmons's views of submission—see his sermons on that topic—result from those of the divine agency, and must fall with them. Hence, a conditional willingness to be damned, is more than implied in his sermons, as an absolute duty; that is, we ought to be willing to let God make us as wicked and as miserable, as he chooses, all things considered, that we shall be!

Dr. Baldwin viewed this as shameful perversion of the truth, and as wretched theology. His Bible taught him better; and therefore he practically despised it—as they do much more in heaven! To him it seemed like misunderstanding the nature of the divine purposes; then perverting their use, in virtually making the secret counsel of God our rule of action, and in stupidly thinking that his law and his purposes are hostile to each other; and so theologizing dotingly against the plainest and clearest and fullest assurances of God in his word—which assurances *are* our rules of action, prescribed by HIM, *who will have all men to be saved, and to come to the knowledge of the truth*, and who *cannot deny himself*.

III. His peculiar method of theologizing was considered by Dr. Baldwin as inducing the errors of his system. Instead of studying the Holy Scriptures in their inspired originals, mastering their grammatical analysis, and then evolving their native sense by the fixed and certain principles of the science of interpretation; Dr. Emmons was habituated to be not *textual* so much as *topical*, not *hermeneutical* so much as *scholastic, abstract*, and *metaphysical*, in his method of discovering and communicating evangelical truth. 'Grant him his premises,' Dr. Baldwin would say, 'and he will reason perspicuously and consecutively away from the Scriptures, and far enough away from all the safe places of Christian theology. His postulates are plausible; but if you admit them, see to it—or you must believe all his errors. He states propositions sometimes that make me shudder—and I know, however he comes by them, that they are false! Beside, he

neglects the original scriptures almost entirely in his studies. I doubt if he reads a chapter in his Greek Testament through in a year.' Thus would Dr. Baldwin speak of Dr. Emmons, decisively, yet without any unkindness. And we note this as a proof of his theological sagacity and steady views of truth.

We, indeed, concur with him cordially; and believe that there is a living *virus* in Emmonsism which must be exposed and rejected. The men who forget or oppugn in their theology the eternal truths, that man is a free moral agent; that God made and governs him, as such; that there are no decrees of God inconsistent with this; that the law of God is the interpreter of the heart of God, with respect to the actions of his creatures; that there is no hostility between the precepts and the purposes of our moral Governor; that God is in no proper sense the author of sin; that he is infinitely sincere in his offers of mercy to men, as he is in every thing he says to them; and that we have nothing to do other than obey the gospel and be saved: the men, we say, who do not understand and love these truths, ought, in their candidateship, to be recommended rather to hoe corn, or tend a sawmill, or go on a whaling voyage, than attempt—for God has no need of them—continuing with such views, to preach the gospel. Those, who err in their theology, while they disparage, what is far enough superior to them, the noble science of hermeneutics, are themselves living, and passive, and inglorious witnesses of its paramount importance. They interpret the scriptures—in their own way; confounding often a rhetorical expression with a metaphysical statement, and making the Holy Ghost responsible for their own inferences of stupidity and moonshine; while the influence of these doctrines of error, as we have seen in some deplorable examples, is to make men heartless and crafty, always plotting for advantage, striving to be right in their ends—somehow—if not in the means they apply, as best, all things considered, by which to accomplish them. They tend to make politicians rather than Christians.

> "From such apostles, O ye [Presbyters,]
> Preserve our church! and lay not careless hands
> On sculls that cannot teach and will not learn."

10. Viewed as *an ecclesiastic*, as a disciplinarian in the church, as a member of her judicatories, Dr. Baldwin was *consistently himself, and a fine model for others.* He was wise, mild, firm, and patient. He had no party feelings to consult, no personal animosities to gratify, no rash experiments to advocate or enact. He remembered that the kingdom of his Master and Lord *is not of this world;* and so important in his esteem was this principle, that he always refused to act, in the church, as if it was a merely temporal corporation. Hence, his vigilance was not the less thorough, because his kindness and forbearance were so heavenly and so remarkable. He was beloved by his co-presbyters, generally in precise proportion to their real piety and their acquaintanceship with him. They always knew what to anticipate as to his principles, and that he would act in accordance with them. He was liberal and catholic to other denominations; but always without indifferentism, and without including those *not holding the Head.* In these things, we say, he was a pattern of ecclesiastics.

Nor can this part of our subject be left, without recording his views and feelings in reference to the acts of the General Assembly of 1837, which rudely, and with utterly unprecedented violence, rent the Presbyterian Church, making incomparably the worst schism ever known in our annals in this country. This rash act was done in party heat, stimulated by statements, about Western New-York and certain extravagances there, which were *ex-parte*, exaggerated, and for the most part calumnious and false. It was an act never anticipated in the CONSTITUTION to which its perpetrators were sworn, nay, which the principles and all the provisions of that venerable instrument, as well as all the precedents under it, entirely and absolutely precluded. The act was a high and a complicated crime, involving the sin of perjury, and utterly incapable of honest vindication. If all they alleged about heresies and abuses were true, as it was certainly not, still have they no justification for their acts; unless it be on the principle, that the way to punish one sin properly is to commit a greater one. The next year the exscinding assembly made these acts the "basis" and

the test of the continuance of others in their communion; and so virtually exscinded all others who could not approve of them, thus exploding the true old basis of the CONSTITUTION, and breaking covenant with those leagued previously with them, on that legitimate and only foundation.

All this grieved the heart, rived and wounded the soul of our excellent brother. His grief was ingenuous, pungent, and unfeigned. It *held his eyes waking* at midnight; staring at the darkness, which seemed noon compared with the ravage and the sacrilege which made his spirit bleed. Oh, said he, in a letter to a friend, shortly after these sad events, Oh! where is that noble, large, mighty, PRESBYTERIAN CHURCH, which I joined with such delight; which I called *mother*, and loved above my chief joy? Where is that Catholic, truly Protestant, soundly learned, and profoundly intelligent, as well as united and extended, PRESBYTERIAN CHURCH, in which I have so gloried, and for which I have so prayed, and toiled, and hoped, and wept? Alas! it exists no more. Its many enemies rejoice. Its identity has departed. Its glory is gone. *What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea; who can heal it? Thy prophets have seen vain and foolish things for thee; and they have not discovered thine iniquity to turn away thy captivity, but have seen for thee false burdens and causes of banishment.* These, for substance, were his words.

In such JEREMIADS was he wont to grieve over the desolations of our Jerusalem. And let it be written to his honor, and for his posterity, as well as his people, to read, that he had nothing to do with that great wickedness, but to weep over it, to reprobate it, and to pray that God would *give repentance to the acknowledging of the truth*, to all those who, directly or indirectly, positively or negatively, assisted in its fearful consummation. Lamentations 2: 15, 16, there is a passage which might well be added to the foregoing, for its appropriateness and its applicability, as well as its immediate connection.

11. Dr. Baldwin was *greatly and extensively useful, in season*

and out of season, and in ways ordinary and extraordinary, in all the relations of his life. To the poor he was a wise and generous friend. With the mourning and the bereaved, he sympathized most soothingly and most sincerely. Wherever his influence could move he sent it to do good. The public charities of the day occupied a large share of his affections and his toil. The cause of missions, foreign and domestic; the interests of sound learning, the cause of education, and whatever could promote the intelligence of the community, obtained his approbation and his aid. As a consequence, he was endeared and attached to many out of his own congregation, who knew his worth, loved his public spirit, and rejoiced in his usefulness.

12. We conclude with the remark that Dr. Baldwin is a fine illustration of the power of sound common sense, practical discretion, and genuine piety, to elevate a man to usefulness and renown among his contemporaries. He had no romance in his character. He aimed at nothing utopian or impracticable. He no more indulged and followed day-dreams than those of night, or the fables of the nursery. He was economical, practical, sincere, consistent, persevering, amiable, symmetrical, industrious, and truly devoted and pious. There was no stain on his escutcheon, no discernible fault in his character, no wart nor ulcer on the features of his moral countenance. And now that he is dead and gone, what shall we say of him, comparatively with others, and many that were more distinguished? Reader, what of him do you anticipate *at the resurrection of the just and the unjust?* Think of Byron and Bonaparte, and any titled dignitary of the church that now radiates on some throne of misbegotten power, and say, who of them shall then take rank of him? whose reward would you prefer to take as your own, his or theirs? He improved the talents given him; he served his blessed Master sincerely and well; he was superior to all the meretricious trappings of the scarlet Lady of Babylon, and greater in his apostolic simplicity, as a genuine primitive Bishop of Jesus Christ—such a Bishop as Christ himself makes and consecrates—than all the worldly honors could have made him, from those who belong to Rome, or

those who are falsely numbered with Protestants away from it.

To his people, we say, cherish his memory, treasure up his advice, teach your children to revere him, to read his memoir, and to ponder his example. *Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation. Jesus Christ is the same yesterday, and to-day, and forever.*

This rich passage some interpret, and our common Bibles punctuate, as if *Jesus Christ* was here put in apposition with *the end* (εκβασις) *of their conversation.* And though this would in the general make good sense, and correct doctrine too, yet is it not the native sense of the passage. *The end of their conversation,* means their happy exit from the world, the termination of their career in *the excellent glory*, the end of their course with its interminable honors and its infinite rewards. The argument is thus most excellent; as if the apostle had said, Value aright your spiritual teachers. Love them for their faithfulness, that they do not flatter you, or spare you, or deceive you; and this, *considering* THE END *of their conversation,* and of yours with them, in glory, if ye truly obey them in the Lord.

If men who *have itching ears*, and who prefer their teachers with that short-sightedness that never *considers* THE END *of their conversation*, would only obey this order of God, they would have nothing to do with corrupters of any kind,—Socinians, Universalists, Antinomians, empirics in theology, Puseyites or others; but would prefer alone an authentic, able and faithful preacher of the truth. And having found one, they would not leave him soon, nor cease to *remember* him when removed from them.

With the church and congregation of his former charge, with his excellent lady, who now *sits a widow* with orphans dependent, with his brethren in the ministry who knew and loved him, with the college at Crawfordsville from whom he was so abruptly snatched away by death, and with all his friends in New-England, in New-York, and in the great West, it is our pleasure to mingle our sorrows and our sympathies; praying to the Father of mercies, the Father of

spirits, the Father of lights, the God of all grace and consolation, to fill the chasm with his own self, and heal in his own way the wound it pleased his inscrutable sovereignty so unexpectedly to inflict! *He is my God himself*—so means the name ELIHU. And our brother in glory now, we doubt not, realizes that superlative bliss, of which his name may be assumed as the just index and the true epitome. He no more weeps, or suffers, or fears, or feels a pang! He regrets not his labors for Christ, but rather that he did not serve him more entirely and more faithfully. How bright, how wonderful, how ineffable, how inconceivable his blessedness, at this moment, and forever!

This introduction has been despatched in great weakness, and amid many interruptions and cares. The writer however has just aimed to speak faithfully and honestly throughout; and now he prays that the whole volume, with this imperfect prefatory part of it, may promote the cause of truth and righteousness, and so be useful wherever it goes, in our country or other places.

He has not had the pleasure of reading as yet the whole of what follows; but is well assured that his excellent friend, to whom that more responsible and important service is so properly confided, has done it justice, in a way that must deserve and reward the candid attention of every reader.

CHAPTER I.

Parentage.—Birth.—Early Childhood.—Youth.—Early Education.—Leaves home for College.

It is written of Jehoiada, the priest, that "they buried him in the city of David, among the kings, because *he had done good in Israel*, both towards God and towards his house." *He* is the greatest in the sight of God, of whom it can with most truth be said,—"Who went about doing good." It was foretold of John, the son of Zacharias,—"Many shall rejoice at his birth; for he shall be great in the sight of the Lord, —and he shall be filled with the Holy Ghost from his mother's womb; and many of the children of Israel shall he turn to the Lord their God." Such greatness is worthy of commemoration. "The righteous shall be in everlasting remembrance."

It is not every one that can hope to compare with an Isaac Newton, or a Francis Bacon. Few can aspire to a rivalship, in the empire of mind, with an Owen, a Barrow, a Baxter, or Bates; with an Edwards, a Bellamy, or Dwight; yet who may not, if he will, keep pace with a Brainerd or Martyn, a Payson or Page, in their walk of faith? Rarely can one be found, the flashes of whose genius dazzle every eye; yet all may "shine as lights in the world." The mass of Christ's ministers must be content to live and die unknown, save in the contracted circle of their own field of self-denying labor. To such, and to all Christ's followers, the example of one, who, in a

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similar sphere, and with similar attainments, has well performed his part, will be of more worth, than that of one whose rare and brilliant talents commanded the admiration of a world. The more humble the station assigned to him who excels in doing good, the more does his example commend itself to the church ;—the more inducement is held out to others to " go and do likewise."

The following memoir, it is hoped, will serve to show, how the unpretending Christian, Teacher, and Pastor may commend the gospel of Christ to his fellow-sinners ;—how " through much tribulation" he may not only himself " enter the kingdom of God," but induce many others also to enter in ;—how, in short, "*by patient continuance in well-doing*," he may prove a blessing to many generations.

The subject of this Narrative was born of a godly house. His father, *Deacon Jonathan Baldwin*, who still survives him, was the son of Abiel and Mehitabel Baldwin, of whom he was born in June, 1758, in the town of Durham, Conn. His mother, *Submit*, was the daughter of Deacon Christopher and Patience Lord, of Saybrook, Conn., and was born in September, 1764. Her mother, Mrs. Patience Lord, was the sister of the Rev. Nathan Strong, of Coventry, Conn. Her father, Deacon Lord, who was born in Dec. 1722, and bred to the work of a hatter, was distinguished for his active piety. He was remarkable for his punctuality in the discharge of Christian duties, for his attention to the sick, and for his faithfulness to the souls of the unconverted. So much was religion the theme of his discourse, that he was often spoken of as " *Priest* Lord."

Mrs. Baldwin, who is yet numbered among the

living, was the youngest child of this godly man, and the only one residing with him at the time of her marriage to Deacon Baldwin, in the year 1782. She then removed to Durham, where they continued to reside for eighteen months. Shortly after the termination of the war of the revolution, they emigrated to Greene Co., beyond the Hudson River, in New-York, where, with six other American and two Dutch families, they settled the town of New-Durham in the wilderness.

In this retreat they were separated from the sanctuary and its ordinances. For many years they had no spiritual guide—none to break unto them the bread of life. During the first year they had occasional meetings for prayer; the next year added five families to their number, and they were able to sustain a meeting for divine worship every Sabbath. In the following year, four more families having taken up their abode among them, they determined to secure the services of Deacon Lord in conducting their religious worship. His consent having been obtained, they sent a conveyance for him and his wife; a church was organized, and he was chosen their deacon, to serve instead of a pastor, until they might be able to procure the services of a minister of the gospel.

Elihu Whittlesey Baldwin was the fourth child, and eldest son, of his parents, and was born December 25th, 1789. In later days his birth-place has been described as "a beautiful farm, situated on an eminence, which commanded a view of a richly cultivated country, twenty miles in extent to the North River." But the hand of the husbandman had, in '89, scarcely made an impression on the surrounding wilderness.

From his birth he was regarded by his venerable grandfather with more than ordinary interest. As soon as he could comprehend instruction, this good man was unwearied in his endeavors to instil into his infant mind lessons of piety. He became the almost constant companion of his grandsire by day and by night. In such fellowship he early imbibed a thoughtfulness and seriousness above his years, while he became increasingly, every day, the favorite object of his aged instructor's solicitude and prayers. These prayers led to the exercise of an unshaken assurance, on the part of Deacon Lord, in relation to his youthful charge. "*This boy*," he would say, "*God has given me;*" and to a friend on one occasion, he remarked, as with patriarchal simplicity and faith he laid his hand on Elihu's head,—"*This boy will preach the Gospel.*"

The faithfulness of his instructor made an abiding impression on the susceptible heart of the child. In after-days he delighted to bear witness to these labors of love. "He taught me to repeat the Lord's prayer, and explained to me its meaning. He bid me look to God every morning and evening for his blessing, and the pardon of my sins. He told me also that I was a sinner, and needed repentance, that God was angry with me every day, and, that unless I repented of my sins, I should be punished in another world."

By such teaching, he very early became the subject of religious convictions. His recollections, in riper years, led him to believe that at this early period the Spirit of God exerted a special influence upon his mind, convincing him of sin, and producing that "fear of the Lord," which "is the beginning of wisdom." "The effect of these instructions," he says, "was such as to

render me very uneasy, and desirous to escape the punishment of my sins. I repeated the prayer that I had been taught, and as early as my *fifth* year, as near as I can remember, began to supplicate in my own language. Such was at times my conviction of sin, that I thought myself the vilest of creatures. I continued ever after the practice of secret prayer, with the exception of about six months during a part of my childhood."

He often referred with lively interest to an incident, that developed at this time the character of his religious exercises. An elder sister having reproved him for some trivial offence, he exhibited a degree of anger so unlike his usual manner, that his sister involuntarily exclaimed, "Why—*Elihu!*" He was so stung with this expression of surprise, that he withdrew to a corner of the room to escape observation. His mortification was followed by a painful sense of the guilt of cherishing such angry passions, and he resolved that he would never again allow himself to speak when his mind was thus excited. Frequently, when at play in the fields, would the remembrance of this sin so oppress his mind, as to drive him to kneel down under a tree, and ask God to forgive him, and change his wicked heart. The slightest occurrence may thus affect the whole of subsequent life.

Another instance of a similar character may be related. About this time he formed a distinct resolution to speak the truth at all times. "It was occasioned," he says, "by my grandfather's commending me for confessing a trivial offence, with some degree, however, of reluctance.—'*I knew,*' said the old gentleman, '*he would never tell a lie.*'—I felt reproved and secretly

mortified. I said to myself, I shall never again hesitate to speak the whole truth. This occurred at the age of *five* years; and I am not conscious of having ever been guilty of uttering known falsehood. In two or three instances I have failed to correct mis-statements, made hastily, or through ignorance, for which I have experienced poignant and, I trust, penitential sorrow."

In the month of November, 1796, his venerable grandfather, Deacon Lord, having for six weeks been affected with the palsy, ceased from his labors on the earth. He had for the space of ten years watched over the little flock in the wilderness, praying, and waiting for God to send them a pastor after his own heart. It was kindly ordered "that he should not see death before he had seen" the fulfilment of his prayers. When on his dying bed, it pleased God to send them the Rev. Jesse Townsend (a graduate of Yale College) to receive the mantle of the departing saint. The old man died full in the faith that his boy would become a preacher of the gospel. His aged widow survived him about two years.

Not less careful and anxious were his parents to promote, in every possible way, without loss of time, the spiritual welfare of their son. His father was no ordinary Christian. Though bred to the work of a blacksmith, his lowly condition did not prevent his aspiring to the work of serving God in the gospel of his Son. To him mainly it was owing, that his adopted home enjoyed almost from its first settlement stated opportunities of worshiping God, until a church was gathered, and afterwards furnished with a faithful pastor.

Nearly twenty years after the decease of Deacon Lord, the father of Elihu removed with his family to the

town of Atwater, in Ohio. Here again he found himself in the wilderness. There was neither church nor preacher; but he could not live without the enjoyment of divine worship. He invited his neighbors to his own house, to join in public prayer and praise. Every Sabbath, he read to them a sermon from some pious author. The Spirit of God was poured out in answer to their prayers, and soon the converting power of the Holy Ghost was felt in every family. The foundations of a spiritual house were thus early laid, and the wilderness budded and blossomed as the rose. Such a father might well expect to reap an early and abundant harvest in his own domestic inclosure. All his children, who have come to years, six in number, have been gathered into the fold of Christ.

To their faithfulness, the subject of this narrative bears grateful testimony. "The instructions of my grandfather were succeeded by those of my parents. I was taught to read the Bible and made to reverence the Sabbath day; they also made it my duty to go to the sanctuary, where I joined in the worship of God. I committed to memory the Assembly's Shorter Catechism, which I repeated regularly every Lord's day to my father. He accompanied it with a prayer, but added no explanation; yet the influence of this excellent summary of Christian doctrine was such upon my mind, that I can never think of it but with profound respect and gratitude to God."

The time was when every child among us was thus instructed in the doctrines of our faith. That education was incomplete, which did not lodge the Assembly's Catechism in the memory of the child. It was taught in the day-school and at home; it formed a part of the

duties of the parent, to inculcate its truths upon the minds of his children every Lord's day, at least. And well has that generation repaid their pious teachers. They, who were thus trained, are, if yet living, to be found for the most part in the bosom of our churches, and very many in the very fore-front of the ministry of the gospel. They are among the soundest, most experienced, most stable, most useful members of the church and ministry. Why are the old paths forsaken, and why are the rising generation, to so great an extent, left to grow up without being able so much as to answer the question—"What is the chief end of man?"

An incident similar to one already related, that occurred in his ninth year, served still further to subdue "a temper, naturally quick and furious," such, as he himself believed, was his. "Having one evening," he remarks, "in company with several children, resented a trifling affront by an excessive ebullition of passion, I was, upon reflection, extremely mortified, and without any instruction, or communicating my intention to any one, resolved to restrain my words and expressions of resentment in future, under every provocation, until I should either have repeated the letters of the alphabet to myself from A to Z, and back again; or retired for a time sufficient to cool my excited feelings."

Those who knew him have often been constrained to speak of him as a rare example of equanimity. He seemed always to have his passions completely under his control, and was, perhaps, one of the very last men to be suspected of a native temper so "quick and furious" as he represents his own to have been. Such a conquest may well encourage every child to attempt the same, and all parents to persevere in the endeavor

to subdue and regulate the temper of their children, however ungovernable they may at first appear.

His mind was also deeply impressed by a remarkable providence, whereby he was preserved from an early grave. But for the interposition of his father, who saved him at the hazard of his own life, he would have been crushed to death by a falling tree. His life was prolonged, and his tender mind much affected by the goodness of his Preserver.

So obedient was he to the will of his parents, that his father has been heard to say, that he never, in a single instance, had occasion to punish him. He was a son on whom the rod of correction had never been laid.

From early childhood he was addicted to books, and as he grew up was very careful to select only such as would be profitable. On one occasion a *novel* was loaned to him by a neighbor, but after having read enough to ascertain its character, he consulted with his mother as to the propriety of continuing the perusal, and returned it to the owner as a foolish thing. He could seldom be induced to leave his books to join his youthful companions in their sports.

The great scrupulousness with which he avoided an untruth, or any thing which might lead him into a falsehood, may be seen by a little incident which made a strong impression on the mind of his father. Having been told that he and his brother should each have a pocket-knife, on the condition of promising not to lose them, tempting as was the offer, he could not be induced to join in the promise readily made by his brother, lest he should break his word. The loss of the knife was so severe a trial, as to cause him to weep bitterly.

His conscientiousness was rewarded with the object of his desire.

When he was about ten years of age, his native place was visited with a refreshing from the presence of the Lord. This work of divine grace continued more than two years, and resulted in a general awakening by which about eighty persons were led to experience a saving change. The mind of Elihu was brought at this time more directly in contact with divine truth, and the seriousness of his early childhood greatly increased.

Shortly after the occurrence of this revival, his parents determined to give him, as far as their limited means would allow, a liberal education. At the age of fifteen he was placed under the care of his pastor, the Rev. Mr. Townsend, who, like many of the ministers of that day, was accustomed to prepare young men for college. Such was the serious, correct, and exemplary manner of his daily walk, that his pastor was induced to ask him, why he did not connect himself with the church. He could not, however, believe that he had yet experienced a change of heart.

Having completed his preparatory course in the autumn of 1807, in his eighteenth year, he left for the first time the home of his childhood, to seek a dwelling-place among strangers, and venture upon the temptations and trials of a college-life.

CHAPTER II.

Conversion.—Diary commenced.—Profession of Religion.

The year 1807 was distinguished in the history of American churches for the prevalence of the revival-spirit. New-York and Connecticut shared largely in the blessings of divine grace. About the period that young Baldwin became a member of Yale College, the churches of New Haven enjoyed a revival of great extent and power. The students of the college, however, were, for a number of months, almost unmoved by the prevailing excitement. At the commencement of the college-year, "the number of professing Christians in all the classes did not exceed fifteen."

This low state of religion in college, during the prevalence of a powerful revival in the town, was a source of great anxiety and distress to the venerable President, Dr. Dwight. The spring-term was about to close, and the students to disperse. He could not endure the thought that they should depart in their sins, and careless. Deeply oppressed with this feeling, he preached early in April, 1808, on the Sabbath, in the chapel, a sermon from the words—"Young man! I say unto thee, arise." At evening-prayers, on the day previous, he had manifested deep emotion. One who was present, thus describes the scene:—"The chapter was read with an altered tone, the hymn was recited with a faltering accent, and when he joined with the choir, as was his custom, his usually loud and sonorous voice

became weak and tremulous. Next came the prayer; it seemed as if the subduing power of the gospel was doubly upon him. There was such an apparent coming down—such an obviously holy prostration of soul, as indicated that the Spirit of God was with him. He spake as if 'dust and ashes' were addressing the Eternal on his throne. Never did a minister plead more fervently for his people—never a father more importunately for his children, than he did for his pupils before him."

The sermon that followed deepened the impression produced by the chapel-service of the evening previous, and it was soon made evident that the Spirit of the Lord had descended upon the college. The work of conviction "spread slowly and without confusion or excitement."

When young Baldwin observed the deep emotion of President Dwight, as described above, "Now," said he to himself, "we shall have a revival of religion; shall I be one of its happy subjects? *I will try;*" and, it is thought, he was the first to go to the President's room with the question—"What shall I do to be saved?" Though serious before, and at times almost hoping that he was a child of God, he now became greatly distressed on account of his sins, and anxious for salvation. "I well remember," says a correspondent, "the very deep interest he manifested in the subject of religion after his attention was particularly roused to it." Under the teachings of President Dwight, whose soul was full of kindness, and his words, of wisdom and comfort, to those who sought his paternal counsels, he was soon brought to experience the joy of a comfortable hope of salvation. The character of his spiritual exercises on

the occasion of his hopeful conversion may be learned from his own words. Under date of the 18th of February following he makes these observations.

"My feelings and views last evening were much the same with those that I experienced at the time when I dared to hope that I loved a Savior. *God's law* appeared infinitely beautiful, and methought I could praise his justice. All my good works sunk to nothing. I was completely naked and helpless; yet there was no terror; my mind was placid, although overwhelmed with a sense of my shameful ingratitude; if I looked on my right hand, it was sin; if on my left, my prayers and duties seemed to need the sprinkling blood of Jesus; then, ere I was aware, my soul made me like the chariots of Amminadib. Oh! had a thousand laws pointed their flaming arrows at my heart, methought I could rest secure under the covert of Jesus' wings; I say, had a thousand laws pointed their flaming darts! Even the law of God appeared infinitely desirable—none too strict—worthy of its author. Thy law, O Lord, is perfect; keep thou my feet in thy commandments. During these sensations my soul seemed to melt, my heart loathed my own actions, my eyes began to drop, and the world with its enjoyments was lost. Oh! better, far better is one hour's converse with God, than a thousand days spent in the pleasures of sin."

Thus was he brought to renounce, not the world only, but himself, his own righteousness, his very best deeds; to give up all for the Lord Jesus, to cast himself alone on a Savior's perfect righteousness, to justify, admire, and love the perfect law of God, and long for entire conformity to all its requirements. His soul acquiesced most sweetly in the will of God, and was melted by the

divine goodness. He neither made, nor wished to make any reservations of himself. His language was,—

> "All that I am, and all I have,
> Shall be forever thine."

It was with the greatest confidence, and with child-like simplicity, that he now gave himself up to pursue the counsels of his reverend instructor. By him he was taught to judge of the character of his heart "from his principles and actions, and not from excited emotion." Dr. Dwight took every precaution to guard his pupils against the indulgence of a false hope. He cautioned them not to trust to the degree of excited emotion, either in the matter of conviction, or in the subsequent hope and joy. He "insisted strongly on a *spirit of obedience*, as the distinctive characteristic of true piety. To form that spirit, and direct it aright, was the great object of his instructions to young believers. 'Not merely in offices of devotion,' he was wont to say, 'not merely in prayer and efforts for the salvation of others, momentous as these duties are, but in every concern of life, let each act and feeling be turned into the performance of duty. Religion, if genuine, will possess and animate the entire man. It is knowledge in the understanding, and purity in the heart; it is kindness, modesty, and candor in our social intercourse; it is uprightness, integrity, and generosity in our secular concerns; it is the regulation of our desires, the government of our passions, the harmonious union of whatever things are honest, just, lovely, and of good report.'"

In this account, by Prof. Goodrich, of the instructions imparted by Pres. Dwight to the pupils of his charge at their entrance upon their Christian course, we are

introduced to the very beginnings of Mr. Baldwin's life of piety. The seed thus sown took root, sprang up, and bore abundant fruit. His whole Christian character, as will yet be seen, appears to have been formed after the above model, and to have attained a high degree of completeness. That symmetry of soul, which he afterwards so eminently exhibited, had its origin, doubtless, through divine grace, in the teachings of that man of God, who was himself so illustrious an example (and so through life esteemed by Mr. Baldwin) of the truth which he so forcibly inculcated.

We find the subject of our narrative, resolving, a few days after his hopeful conversion, to commence a private journal. The first entry is dated at New-Haven, April 27, 1808, and is as follows:—"Resolved upon keeping a diary for my own private reflections. Alas, my former life! Eighteen years have I lived without God in the world; O precious time, how lost forever; miserably lost, worse than lost, awfully misspent; O Father of mercies, this book do I dedicate to thy service; may each opening leaf exhibit the feelings of a heart thankful for thy mercies, engaged in thy cause. Oh! grant that I may live to thy glory; give me that love that passeth all understanding, that zeal for thy cause which thou wilt be pleased to bless, that humility which thou wilt not despise; may no corrupt desire find its way to my heart; lead me not into temptation, but deliver me when I am tempted, and to thee shall be ascribed the power and the glory forever. Amen."

It has already appeared, that previous to this season of revival in college, and for many years, he had borne a most reputable character, and was regarded, to some extent, as already a subject of divine grace. Yet all

this period he counts as lost, and worse than lost. Whatever may have been his convictions of duty, and however exemplary his outward conduct, it must all go for nothing, until he openly espouses the cause of his Savior. Now, if not before, he admits the truth of that declaration, "He that is not with me, is against me."

The season for the administration of the Lord's Supper to the college-church was approaching. He had made application for admission to the holy ordinance, and had been accepted. In view of his public profession he thus writes:

"*April* 27. Had many fears with regard to the solemn transaction just before me. Am I a child of God or not? is the important, the all-interesting question. Oh that God would give me grace to examine myself as to my discerning the Lord's body! Who can bear the thought of being a hypocrite in Zion?

"My soul is much in darkness. Where have my affections gone? Am I deceived? Have I no love to God, his laws, and ordinances? Am I still under the ruling power of Satan? Awake, O my soul! What thinkest thou of such a state?—of treading under foot the precious blood of the Son of God? O Father of mercies! to thee I cry in a distressing time: Oh! bring my feet up out of the miry clay, and establish them on the rock, Christ Jesus; enable me, I beseech thee, to give myself up entirely to thee, 'Thou alone hast the words of eternal life.' Be thou my portion and my all forever.

"My sins during the past week have been great and aggravating. Who but God could bear with such a monster of iniquity? Who but Christ could make an atonement equal to his crimes? O blessed Savior!

may I be washed in thy blood; then shall I be able with thy assistance, to resist the fiery darts of the wicked one."

These extracts are characteristic. His Christian course, for the most part, exhibits the same dread of self-deception and hypocrisy, the same consciousness of dreadful guilt in the sight of God, the same abhorrence of sin, and the same dependence on the precious 'blood of sprinkling.' He ever felt that he could not be too strict with his own heart. Scarcely could he perceive any thing in his daily experience that a pure God could approve. Thus the very next day he writes,—"No affections for God."

As the hour of his public consecration to God approached he appears to have been more and more oppressed with a sense of his unworthiness. On the Friday previous he exclaims,—"What am I to-day? My soul! stop, and take an impartial view. How did I spend the past day? How am I spending this? Why is it that I am thus spared? Why do I thus drag out my miserable life, estranged from God? What is like to be the end of such a life? O most holy God! I beseech thee to wash away my sin for the Redeemer's sake. Remember me according to thine infinite mercy. Show me every day more of my sinful heart, more of the fading nature of earthly enjoyments. Oh! make me a vessel to serve thee; while I live in this world, may I devote myself to thy cause."

He had evidently been very desirous to see, as he expresses it, "more of his sinful heart." To this he had for many days been directing his constant search; and now he is overwhelmed with the sight; he can scarcely look up; he is a miserable sinner; he won-

ders that God can spare such a wretch; he abhors himself. It is often thus that the Christian becomes a terror to himself, when his eyes are fixed more on the corruptions of his own heart, than on the sorrows of his bleeding Lord.

The morrow finds him still at the work of self-inspection. In the morning he writes,—"Felt much depressed with a sense of my hardness of heart; resolved to devote a particular portion of the afternoon to secret duties and meditation. Oh that God would be with me and direct me! How sweet it is to worship God aright! Oh that my heart were formed for his service! then I could say that one hour spent in his service is better than ages spent elsewhere. But, alas, the carnal mind! O blessed Jesus! purify my heart for thy service. 'If thou wilt, thou canst make me clean.' May this afternoon be the best that I have ever enjoyed."

In the afternoon he is in much the same state of mind. "Felt," he says, "more calm, and at the same time awed at the thoughts of the solemn scene just before me. My heart desires to be for God, or I am deceived. Which of these two cases, O my soul, will apply to thee? What is thy condition? Alas! the solemn question has been so often put that it has lost its effect." From this it appears that his character had undergone for some time past the severest scrutiny. So constantly had he inquired into the state of his heart, that he scarcely waited for the honest reply, or tarried for the verdict of conscience. Himself he could not too much condemn; but he might have honored the Savior more by a more frequent visit to his cross.

Almost at a loss what to say of himself, he casts his

soul upon the arms of a covenant-keeping God. "One remedy," he exclaims, is yet left: 'The Lord's arm is not shortened, that it cannot save, neither his ear heavy, that it cannot hear.' O thou Father of mercies! the solemn transaction is just before me, and my heart shrinks with fear; enable me, I beseech thee, to offer up myself to thee without reserve. On thee I am dependent; except thou be with me, how shall I come into thy presence? Except thou guide my feet, they will plunge into 'the miry clay.' Oh! give me a heart to pray to thee. Defend me from temptations; be thou my ALL. May this approaching Sabbath be a cause of my rejoicing in thy kingdom."

In closing, he pleads the merit of his Savior, and ascribes all the power and glory to the God of his salvation.

The eventful day of his consecration to the Lord Jesus dawns, and finds him true to his purpose, and girding himself for his Master's work.

"*May* 1*st*, *Sunday morning*. My mind feels calm, and serene, but I have not that devotion that I could wish for. This day I am preparing to come forward to the table of the Lord. The holy angels and God himself will be witnesses of the scene. Can this be true, and I still lack affection? O ungrateful soul! Canst thou come forward to the table of the Lord, to celebrate the dying love of Jesus, with so little emotion? Methinks my soul should burn with the thought. For me his sacred body was stretched upon the cross; for me he bowed his sacred head, and gave up the ghost:—for me, a poor guilty sinner! Oh that the Lord would manifest himself to me this day, as he does not unto the world!"

In all this self-scrutiny it cannot escape notice that the subject of this memoir had fallen into an error that has been too often observable in the experience of American Christians. While the young expectant of heavenly glory cannot too thoroughly renounce himself, nor be too jealous over his own heart, he may be so engrossed with the work of "sounding the depths within, and comparing it with the law of God," as to lose every ray of hope, and sink into a state bordering upon despair. "There is joy," says one, "in what? looking at the state of the heart? No; but in believing; in looking to Jesus, and in trusting in him. While the soul turns in upon itself, it may, and it often does examine, and watch, and excite itself to a constant wakefulness, until it shrinks, like the sensitive plant, from duty and from hope. Or, perhaps, stung with a sense of spiritual danger, it rolls itself in agony, and calls up the most harrowing and terrifying conceptions of its eternal state. Oh! when will Christians remember that their life comes not from themselves, but from Christ; and then look, not to their own guiltiness for consolation, but to him who is the chiefest among ten thousand?—There is peace, and joy, and hope *in believing*. But it comes from *believing*, and not from doubt and uncertainty."

In this respect Mr. B., in common with the converts of his day, and in accordance with the instructions of the ministry of that and a previous generation, erred on the side of self-scrutiny. Many among us commit the more fatal error of trusting their own hearts too much. This is something very different from the "Life, Walk, and Triumph of *Faith*," which it is the great work of the gospel to commend to a dying world;—a Faith

that looks only to the cross of Jesus for hope, and peace, and joy;—a Faith that says:

"Nothing in my hand I bring,
Simply to thy cross I cling;
Rock of ages, cleft for me!
Let me hide myself in thee."

CHAPTER III.

Spiritual Experience.—Pious Resolutions.—Deep Waters.—Faint, yet pursuing.—Pecuniary Embarrassments.—Leaves College for a season.—Assists Rev. Dr. Backus as teacher.—Growth in grace.

We are now to contemplate the young student, as a member of the Church of Christ. This solemn espousal to the Lord took place, as we have seen, on the first day of May, 1808. In the afternoon, he makes a record of the state of mind in which he commenced the Christian profession:

"The solemn scene is past. I have publicly delivered myself up to God. * * * My thoughts, this forenoon, during the solemn act of dedicating myself to God, have been attended with awe. To be in the presence of an All-seeing God has appeared to me peculiarly solemn as well as desirable. I have resolved to live to the Lord from this time forever. O Lord! what am I or my father's house, that thou shouldst allow me this privilege of coming to thy table to celebrate Christ's death? Oh! I beseech thee, that I may live according to the profession which thou hast enabled

me to make this day. Oh! wilt thou from time to time show me my heart. May I be truly thankful for thy mercies, penitent for my sins. May I live soberly and righteously as I ought. Preserve me from every temptation, especially those which are natural to youth. And may I live to thee wholly and entirely."

On the last day of the spring-term, Tuesday, May 3, he writes again:—"Have had many pleasing thoughts since last Sunday. God has graciously upheld me. But, alas! how have I sinned against him! Oh that I could live to him! My life seems to be little less than a continued state of rebellion against him. O most merciful Father! forgive, I beseech thee, the inequality of thy servant, and blot out my transgressions, for the Redeemer's sake."

The following vacation, which commenced the next day, and continued four weeks, he passed with his kindred at Durham. The state of his mind during this period he briefly records on his return to college:

"*Wednesday, June 1st.* Oh! how does it become me to thank God for all his tender mercies towards me during the last vacation! My feelings have been various; sometimes cast down, sometimes raised up. Oh that I could magnify the Lord as I ought! I feel in myself an inclination to be lukewarm. Can this be consistent with Christianity?"

Shortly after his hopeful conversion he had drawn up a series of resolutions, or rules for the government of his future life. These were mislaid or lost at Durham. After his return he endeavored to repair the loss:

"*June* 4. Resolved, that, by God's assistance, I will

endeavor to keep the following *Resolutions*, being the amount of my former ones:

"1. Resolved, that I will make it my constant practice to devote some part of Saturday for the purpose of preparing for the Lord's day.

"2. Resolved, that I will endeavor to spend the whole of the Sabbath in God's service, knowing that I must render an account thereof to God.

"3. Resolved, that I will make secret prayer my practice morning and evening.

"4. Resolved, that I will avoid evil company, and flee youthful lusts and vanities.

"5. Resolved, that I will never form an opinion rashly concerning any subject of importance, looking to God for assistance in all my undertakings.

"6. Resolved, that I will never undertake any business for the success of which I cannot in conscience ask God's blessing.

"7. Resolved, that I will always give my superiors that honor which is their due, and never behave proudly to my inferiors.

"8. Resolved to make it my daily endeavor to conquer my natural passions, such as hatred, revenge, and the like.

"9. Resolved, that in all my doings I will fear God rather than man.

"10. Resolved to read the Scriptures daily; praying God to give me a right understanding of them, and a heart to make them perpetually the guide of my faith and practice, and the solace of my pilgrimage through this wicked world.

"11. Resolved to avoid, as much as possible, disputes on trivial subjects.

" 12. Resolved to guard against anger, at such times as duty may render it necessary for me to oppose the erroneous principles and practices of the world.

" 13. Resolved to set a guard over my eyes and thoughts in the sanctuary of the Lord.

" 14. Resolved to study frugality in my diet, especially in things calculated to feed sensual desires.

" 15. Resolved to sleep so much only as may be necessary for my health.

" Resolved to read these resolutions every Saturday, or the latter part of the week, examining my conduct, and praying God to enable me to keep them, as far as they are agreeable to his will, and to forgive all the breaches of the same.

" 17. Resolved to examine into the soundness of my Christian hope, as often as once a fortnight, and to note the result of each examination."

In these resolutions we have a clue to his besetting sins. Several of them were undoubtedly suggested by his daily experience. In relation to most of the matters to which they refer, he felt it necessary to be peculiarly watchful, and to bind himself in the most solemn manner, lest he should at any time offend.

We perceive, also, the strong bent of his soul to the service of his Redeemer. It was not enough for him, as it is, alas! with too many others, to have become a member of Christ's visible body; he would also walk worthy of his vocation. He longs, he pants, for entire conformity to the law of his God—to mortify every sinful passion, to subdue every carnal lust, to improve all the means of grace, to walk circumspectly 'redeeming the time,' and to make full proof of his hope. He has no thought of returning to the world, but with

Paul, he is for pressing 'toward the mark for the prize of the high calling of God in Christ Jesus.' He has scarcely any patience with himself because he finds so much remaining propensity to sin—so few and so faint desires for God, and that he makes so little progress in the life of God.

Accordingly the very next day, "*Sunday, June 5th,*" he thus writes:—"How slow my affections move, if they move at all! How have I sinned this day! To-day I have sat down at the table of the Lord. His death has been set before me. Alas! what backwardness, what lukewarmness have I felt to-day! My life is but little better than one continued series of sin and rebellion against God. Who but God could bear with such a monster of iniquity? Yet God has even this day afforded me, if I am not deceived, some tokens of his favor, and how many of his mercy! Oh that God would tune my heart for his praise—that he would direct my feet in his commandments! When he removes his supporting hand, how soon I fall! O cursed sin! how I hate thee; yet, like a fool, am continually beguiled into thy paths. Happy he, who is delivered from the snares and temptations of sense, who can praise God and never tire! And shall this ever be my lot? Yes, if I hate sin; if it is a burden to my soul. If this is the case, the time is at hand when I shall raise my voice, with all the holy angels, in praise to God. O blessed hope! This shall encourage me to go on, and struggle manfully against sin. I shall finally get the victory. Blessed God! be thou on my side. Cover me, I humbly beseech thee, with the hollow of thy hand. Then shall I not be dismayed. If

thou be for me, I care not who may be against me. Thou art my rock."

In a strain very similar he describes his feelings on the following Sabbath:

"*June* 12*th*, A. M. Alas! how my thoughts run! I scarcely keep them upon any thing that is solemn. What will be the end of such a wicked heart? Oh! miserable sinner that I am! 'who shall deliver me from the body of this death?' How do I long to be delivered from this load of sin! When shall the time of my departure come? Methinks, if it will but deliver me from these corrupt inclinations and desires, I could meet the summons with joy. But I may mistake in this thing. How deceitful the human heart! Who can trace it? Who can discover its corruptions? Think, O my soul! on this, and 'prepare to meet thy God.' Lord! be graciously pleased to show me my sins, pardon my iniquities, and love me freely. Oh! am I not thine? Thou knowest."

At "12 o'clock" he continues the mournful record of his sins. "How swiftly time passes! This Sabbath is already far spent, but, alas! how have I spent it? Consider this, O my soul! What hast thou been engaged in to-day? What have become of thy affections? How long dost thou think to sleep? Alas! what am I but selfishness and sin? Every day brings full proof of my vileness. Can this be true, and I be a Christian? Oh! I fear.—Lord! 'deliver me from the body of this death.' Sanctify my soul in the blood of Jesus, and lead me in the way of life eternal. Enable me to spend the remainder of thy holy Sabbath in fervent devotion."

Again, at the expiration of another week, he is in bitterness by reason of his sins, and condemns himself for his coldness:

"*June 19th, Sunday morning.*—My state of mind the last week has been distressing. What am I? is the question. Alas! what shall I do? O miserable soul! what shall I do for thee? Shall I give my body to the flames? What would it profit? I am determined, by God's grace, what to do. 'I will arise and go to my Father, and will say unto him, Father! I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants.' O Father of mercies! make me but the door-keeper of thy house, and then I will be content. Oh! save me from sin, which, methinks, my soul hateth.

"O Lord! show me my heart. Wilt thou this day grant me thy face and favor. Oh! may I fast aright; may my heart's desires ascend to thee, my God! I come to thee as a sinner. May the all-atoning blood of Jesus be applied to my soul. Oh! who can tell the burden of sin? How distressing to pray without a heart—without affections! Have I not sinned enough against my own soul? Have I not abused the precious blood of the Son of God long enough? Come, my soul! go, praise the Lord: go and offer him thy love for all his goodness. Go view the love of Jesus—see him stretched on the accursed tree, a bleeding sacrifice for thy sins, to save thee from death. And canst thou not love him? O hardened heart! Methinks, I would willingly tear thee from my bosom, if that would mend the matter. When, O Lord! wilt thou cleanse my heart?"

He was evidently at this time passing through deep waters. Wave after wave swept over his soul. The adversary was permitted to worry and vex his soul, and even God seemed to have forsaken him. Yet in all this darkness we see the Christian. With holy Job he cries—"Though he slay me, yet will I trust in him." The characteristics of the new creature are clearly exhibited. He hates nothing so much as sin. It is all his trouble. He loathes it. He longs for deliverance. He is ready to do, be, or suffer, any thing, if he may only be pure in God's sight. Death itself would be to him an unspeakable blessing, if it would but put an end to his sinning against God.

Yet, as previous to his public profession, he is more occupied with the Law than the Gospel. He seems as yet to have learned only in part that "what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Jealous over himself with a godly jealousy, he yet honors not, as he ought to have done, the all-abounding grace of his Redeemer. Christ and his all-sufficient righteousness, though evidently all his hope, are yet too frequently lost sight of. Hence his darkness, his grief, his horror.

"*June 26th, Sunday morning.*—Where hast thou been, O my soul! that thou art so hardened? Wilt thou forever remain blind to thy own good? My thoughts this morning have been worldly and erring, beyond what I have experienced, on a Sunday morning, since I obtained a hope of being reconciled to God. Much I fear that I am deceived. Alas! what shall I

do? Live so I cannot. Live better I must. O Lord! please to direct me in the pathway of duty. Show me my heart. Fit me for thy worship. Oh that my heart might be seized for thee! Oh! wilt thou humble me for my sins? May I repent of my iniquities. Except thou give me grace how can I serve thee? Lord! I acknowledge that I am the most vile of all thy creatures. Oh! save me from my own evil heart. Leave me not to myself.

"My feelings during the last week have been various, but not generally of the most comforting kind. I have sinned and prayed God to forgive, and fell right into sin again, even while I was asking for forgiveness. O Lord! deal not with me according to my folly."

In all this there is not the least affectation. Nothing can be more evident than his honesty in these records. He really felt all that he expresses, and much more. Though in all the college, perhaps, (and so his fellow-students are ready to testify,) there was not another more humble, more faithful, more exemplary in his whole conduct; yet, such had been his diligence in the work of self-inspection, to himself it seemed that not another could be found so vile. Of his own heart he could see much; of others almost nothing. And such was his abundant charity, that the failings of others were in his eyes but the result of infirmity, not the workings of a depraved heart. In respect to others his charity covered "a multitude of sins." But for himself he had no charity at all.

Now and then he would rise above this state of depression, and suffer his thoughts to soar away to the world of glory. Of this character is the record of the following Sabbath:

"*Sunday, July* 3. How pleasant are the Sabbaths of the Lord! Oh! were it not for them, what should I do here? The world would be a wilderness. But for the light of God's countenance, life would be a burden. Oh! methinks I long for the heavenly rest. When shall I be free from sin? O happy hour! come! Why should I grovel here in the dust? I have crucified my Redeemer enough. I have abused his mercies enough. I have wallowed in sin long enough. My soul! awake and praise the Lord. Alas! this clog of flesh, of pride, and of sin! O Lord! fit me for thy service. Pity my poor attempts to serve thee, and 'lead me in the way everlasting.'

"I have this day given myself anew to the Lord. Methinks, from this time I will endeavor to live nigh to God. In his strength I 'shall do valiantly;' in my own I shall do nothing."

At the expiration of another week he appears to be "faint, yet pursuing"—almost overcome, yet resolved never to give up to the foe:

"*Sunday, July* 10. Alas! how flies my time! What have I done for God the last week? Think, O my soul! what hast thou been doing? Can I endure to live in this manner? I have this day labored under a multitude of evil thoughts. The world (O my enemy!) besets me on every side, and nothing will suffice but I must—I must deny my Lord! And is it so? Wilt thou, O my enemy! take up with nothing but my soul! I trust in God that thou shalt get nothing by thy extravagant demands. God holds me yet. Jesus will not let me go. O blessed Jesus! come quickly, lest my enemy take me. I have no strength at all to resist without thy help. Come, O thou darling of my

soul! Why wouldst thou hide thy lovely countenance till I die? How shall the dead praise thee? Oh! then, delay not. 'I am sick of love.' Spread thy garment over me, and say—'Live!'—May I be ravished with the beauty of thy countenance, O thou fairest of the sons of men! keep me from sin—from polluting thy holy law. Oh! remember me in mercy."

Now he begins to see Jesus as he is, and his sins are forgotten for the moment. It was at the table of the Lord, while gazing on "the martyred Lamb," that the change seems to have taken place. It was thus that God gave him "a little reviving in the house of his bondage." But it seems to have been only "for a little space." The next Sabbath-morning finds him still taking his wicked heart to task for its coldness and treachery.

"*July* 17. Have been remarkably stupid this last week. Oh! how has the world engaged my heart! I grovel here like a fool, little thinking of my future heritage. When shall this dream be past? O foolish, backsliding heart! how little dost thou do for God! What praise hast thou to bestow for the light of this morning? Another holy day is come, another Sabbath has dawned upon thee. This is the day that God has sanctified. Oh! what a blessed God! Who could have thought of such a thing—that I, a miserable worm, should be allowed one of God's precious days? It is no less than a little part of heaven. Come then, my soul,

'———enjoy thy rest,
Improve the day thy God has blest.'"

With such aspirations he attended public worship, and heard in the morning a sermon from the Rev. Mr. Grif-

fin, (then pastor of the First Presbyterian Church in Newark, N. J.,) by which his spirit was greatly refreshed. "Eloquence and truth," he writes in the afternoon, "have been set before me in a very striking light. Thanks be to God for raising up such ministers for his church. Never did truth appear to me in a more inviting form. Oh! who can praise thee sufficiently, O Lord! for thy abundant mercy to fallen man? Oh! keep me from sin and all iniquity. Lord! my waiting eyes are unto thee. Do not deny thy unworthy servant. Lord! make me to know thy holy character, and remember me in mercy, for Christ's sake."

Self-reproaches, however, continue to form the burden of his weekly record. "Alas!" he says, "*July* 24, how do I serve my God! how do I requite the blessed Jesus for all his sufferings! O, most holy God! be pleased, I humbly entreat thee, to behold me with pity and tender compassion. Oh! frown not on thy unworthy servant as I deserve, lest I die. How can I live without thee? Oh! may I desire none on earth beside thee."

"*July* 31. How soon my pleasures flee, how soon my love abates! I scarcely learn to call God my Father, ere I am to him like a stranger. How long shall I be loaded with 'the body of this death?' How long ere the chain shall be broken, and I shall see my God as he is? Foolish heart! why so charmed with the vain things of the world? why so careful to acquire the vanities of time? Knowest thou not that shortly thy Lord will come? Away, then, ye vain and foolish thoughts! The things of time are not worth thy eternal loss, my soul! Go, meditate upon the goodness of God. There lies thy safety, there thy hope."

These records show that he was not afraid to know himself. To most men it is a wearisome thing to be always probing their own hearts, and learning the worst of themselves. Even the children of God, too many of them, are strangers at home. They know almost every thing else, connected with their stations in life, better than the operations of their own minds. They can scarcely be persuaded to enter upon the work of proving their own selves, much less of making a faithful record of this examination, that they may see themselves as they are.

During the remainder of his first year in college, he seems to have had more comfort in religion. And even when he complains of himself, we see him flying to the cross for refuge.

"*Sept.* 4, *Sabbath.* Alas! I have fallen again into my old way of sinning. I record it to my own shame. This forenoon my heart has been roving after forbidden objects. O Jesus, blessed Jesus! to thy blood would I come for remission. Oh! save me, or I perish. Thou alone, O Heavenly Father! canst save. Thou alone canst make my crimsoned heart 'as white as snow,' through a Redeemer's blood. Oh! come, enable me to repent sincerely, and turn to thee with all my heart."

The college-year closed on the 14th of September. The vacation, which continued until the 26th of October, he passed with the friends of his childhood. He returned to college on Thursday, Oct. 27th. On Saturday he resumes his journal, and says: "I have experienced, this vacation, the sovereign kindness of God in upholding me, and granting me a comfortable supply of the good things of this life, and an affectionate in-

terview with my friends. But, alas! where has been my gratitude? How has my time run to waste! Oh that God would direct me in the way of duty! Forgive, most holy Father! all my multiplied transgressions."

On *Sabbath, the 30th*, he is again urging himself to a more devotional frame: "My affections to-day are cold and languishing. What, O my soul! dost thou intend? Shall I be so lively in the pursuit of worldly objects, and so cold in the service of God? God forbid. Awake, my soul! this is the day of salvation. This day, thy Savior arose and burst the bars of death. This day, he made an end of the great work of redemption. Come, then, and offer thy tribute of praise; come, join the heavenly throng and ascribe to God blessing, and honor, and praise forever and ever."

He came, the following Sabbath, to the Lord's Supper, with more than his wonted quietness of soul;—"But I fear," he says, "my inward calmness arose too much from stupidity. My affections are too languishing. I feel too little of my dependence on God for his mercies, as well as unthankful for his goodness. Alas! what am I? What are my best performances? Such as must inevitably sink my soul to hell, unless the purifying blood of Christ prevent. O Father of mercies! behold me not as I am of myself, but in and through Christ; and may thy love be imparted to my soul."

Again he is overwhelmed with a sense of his guilt, and cries out, (*Sunday, Nov.* 13)—"Am much distressed with evil thoughts. It seems to me that my heart is harder than the adamant. I am truly more vile than the children of men. What a wonder of mercy it is that I am not consumed!—that God has

not come out against me in wrath! Why are the invitations of the gospel offered to such a monster of iniquity? O blessed God! remember me according to thy loving-kindness. Overcome the mountain of my iniquities. If I am ever saved, it must be of free grace. O lovely Jesus! tarry not, but come quickly, lest I perish. 'Lord! I believe; help thou my unbelief.'"

Another Sabbath brings him again into the light of God's countenance: "*Sunday, Nov.* 20. Felt much delighted with Dr. Dwight's sermon this afternoon. What a blessing is God's holy day, and his worship! how pleasant his word! how just his anger against sin! Come, then, O my soul! praise the Lord. Come, take thy seat in the dust, take shame to thyself that thou hast sinned against him. What is this world? what are its vanities and pleasures? Why art thou chained down to sense?"

The record of the next Sabbath, at which time he appears to have been almost ready to give up his hope, introduces a principal occasion of his trouble: "*Sunday, Nov.* 27. How roving my thoughts! Alas! what reason have I to fear that I have never 'chosen that good part which shall not be taken away from' me. *The concerns of this transitory life* absorb my thoughts and leave very little for God; I fear not any. My hateful heart! Who ever had one so vile, so foolish, so sottish, so inattentive to its own interest?"

Like many other worthy young men, he had entered upon a course of study, without knowing whence his means were to be derived. While in his preparatory course, he could dwell at home, and share with his father's family their frugal fare. But in college he must necessarily incur expenses for his daily suste-

nance, which could be met only with money. His godly father was willing to go to the extent of his ability, but it was more than he was able to meet. "In the beginning of my sophomore year I found myself in debt, without money, and without the hope of receiving it immediately from my parents."

He was embarrassed. He knew not how to go on. It distressed his mind and depressed his spirits. It acted upon his spiritual comforts, and became a temptation to him. "*He was very ambitious to excel as a scholar.*" (So says one who, in after years, was admitted to his utmost confidence.) But this was now out of the question, unless he should be assisted by the charitable. This he could not think of. "He was unwilling to receive aid," (as the friend, just referred to, remarks)—a state of feeling which in later years he neither justified in himself, nor recommended to others. He was not so willing to be counted poor for Christ's sake, as Paul was, and as every faithful minister should be, if called to make the sacrifice. Although he indulged not a thought of drawing back, his mind was often depressed, and subject to severe conflicts. *Here was his vulnerable part*, and the adversary, no doubt, took advantage of it to mar that, which he could not entirely destroy."

It was under these discouragements that much of the preceding record was penned. This fact, while it does not excuse his want of a more implicit faith—a more constantly "looking unto Jesus," yet sheds much light upon his darkness.

He now sought, and by the recommendation of a college friend, obtained a situation for several months as teacher. The prospect of relief from pecuniary em-

barrassments had a favorable influence upon his religious experience. "Give me," said the son of Jakeh, "neither poverty nor riches; feed me with food convenient for me." Neither of these conditions is favorable to serenity and cheerful hope. They present peculiar obstacles and temptations:—"Lest I be full and deny thee, and say—'Who is the Lord?' or lest I be poor, and steal, and take the name of my God in vain."

The next Sabbath he again approached the Lord's table, but with more elevated affections. "Methinks," he says, "my soul longs for Christ. My state of mind this forenoon has been comfortable, though troubled with many wandering thoughts. Blessed God! thou hast seen my iniquity; forgive it for Jesus' sake. My iniquities are truly like mountains, but 'my Redeemer liveth,'—'Jesus Christ the righteous.'"

"How solemn," he exclaims at the close of the day, "is the house of God! how awful his majesty, his justice, his indignation, his holiness! How strict his requirements! The heart must be given him—the thoughts, the affections. How awful, then, is the place where he meets to commune with his people! Yet, who would not wish to be there? Who would not wish to adore his goodness, justice, love and mercy towards his creatures, especially towards us, rebel men? How the pious heart will eternally mount up in adoration of his perfections! Think, O my soul! is such a heaven prepared for thee? Yes, if thou dost repent. Away, then, with trifles. Let the sensualist take his fill of carnality; the covetous sink amid the ruins of his property; but for thee God has a greater and more noble work."

He now bade adieu to the halls of college, to enter for a time into a new vocation. Through the recommendation of Mr. Noah Coe, (now pastor of the Congregational church at Greenwich, Conn.,) who had preceded him in college three years, and by whom Mr. B. was highly esteemed, he was admitted into the family of the Rev. Azel Backus, D. D., of Bethlem, Conn., in the capacity of usher, or assistant teacher. Dr. Backus, shortly after his settlement in 1790, as the successor of the renowned Bellamy, opened a select school for the training of young men for college. This school was extensively known, and youth from remote quarters of the land were frequently confided to his care. It partook very much of the character of a household, as most of the students became members of his family. At first, and until nearly the time to which this narrative is brought, the scholars were under the sole tuition of the principal. But increasing occupations had constrained him, as in the case of Mr. Coe and Mr. Baldwin, to employ an assistant.

The removal of Mr. Baldwin to Bethlem was of great personal advantage. The seclusion of college-life had already operated very unfavorably upon his spirits. He needed to be brought out into the more active duties of a busy vocation—to mingle more with Christians of mature piety and rich experience. The people of Bethlem had for nearly half a century enjoyed the ministry of the Rev. Dr. Bellamy, a disciple of the elder President Edwards, and one of the master-spirits of his age. Trained under his energetic and discriminating ministry, they had learned to think, and reason, and determine truth for themselves. To the reputation and influence of his great predecessor, as

well as to his place, Dr. Backus had succeeded. Happy indeed might the young convert regard himself in being permitted to avail himself of such influences for the cultivation of his faith and hope.

Mr. Baldwin did not fail to appreciate his privileges. For Dr. Backus he ever afterwards entertained the most affectionate respect. "Dr. B. and his lady," he says, "were kind and affectionate towards me, and I have reason to thank God for bringing me into their family."

He now earnestly gave himself to his new pursuits. Ever anxious to fulfil his whole duty, he endeavored to make himself as highly useful as possible. His pupils, of whom many survive, bear testimony to his lively interest in their welfare, and cherish the remembrance of their intercourse with him as among their greatest blessings.

His religious experience during this period was quite diversified. At one time we hear him complaining, as formerly, of his miserable condition, and of the languid state of his affections:

"*Saturday, Feb.* 10, 1809. My state of mind for the two past weeks ought to be a matter of lamentation to me. I live in no manner as I ought. God, indeed, has continued to me his blessing. Every morning has shed its peaceful light around me, while the evening has continually returned to refresh my wearied body. Who can speak of the mercies of God? Who can exhaust the riches of his grace? I feel myself much tied down to the pleasures of the world, to light thoughts and conversation. I do not spend God's holy day as I ought. Pride kills all my pleasure. I ask amiss and receive not. * * 'God be merciful to me a sinner!' O blessed

Jesus! to thy cross would I flee. I know that with thee it is all the same to forgive few or many transgressions. Wash my soul from every sin."

At another time we hear him breaking forth in praises for the enjoyment of God's love. Under date of *Sunday, Feb.* 18, he says, "Saturday evening was with me a peculiar time. If I am not deluded, if I am not flattering myself with false hopes, I experienced some of the blessed influences of God's Holy Spirit, the effects of his sovereign love. My mind to-day has been calm. A serenity possesses my soul. * * Continue to me, O Lord! the favor of thy reconciled countenance. Keep me from temptation. Wash this polluted heart in the blood of Jesus. Not unto me, not unto me, but to thy name be all the glory. If I am deceived and know not my own heart, discover it to me."

"My views and feelings on Saturday evening were much the same with those I experienced at the time when I dared to hope that I loved a Savior." (Then follows the extract already given, page 37, in describing his conversion.) "This state of mind," he adds, "held me during the evening. In the morning of God's holy day, I awoke in the same frame, with, however, a diminution of my joys. During the day my soul seemed to rejoice in God, though I have to lament my sins even on this day, and am conscious that if my best act of worship was weighed in the balance of God's justice, it would be found wanting."

This exalted state of spiritual enjoyment did not long continue. He soon returns to his former self-accusations. But it left its savor behind. It served to increase his faith and renew his hope. It led him, in future hours of darkness, more readily and directly to

the cross as his only refuge. His experience from this period took a somewhat higher character. *Saturday evening*, *March* 17, finds him engaged in the following meditations:

"The Sabbath has once more returned to bless my soul. Surely God is 'merciful to me a sinner.' My sins the week past have been many, yet God has not been provoked to cut me off; the flames of hell have not laid hold of me; a door is open for repentance. Look back, my soul! see what thou hast escaped. Am I truly born again? O amazing love! Why should I be taken and others left? Why are my intimates left under condemnation rather than I? 'Even so, Father, for so it seemed good in thy sight.'—Yet, O my soul! be still, look well to thy case, thou mayest yet be deceived. 'The heart is deceitful above all things and desperately wicked; who can know it?' who can trace its windings?"

There were, as it thus appears, seasons when he could not but hope, and "rejoice in hope of the glory of God." Yet so conscientious and self-scrutinizing was he that he scarcely dared to cherish that hope, lest he might be deceived. Though admitted into the liberty of the gospel, he had not yet learned fully to cast off the bondage under which he had been held. This appears also from the following meditations of *Sunday evening*, *April* 2:

"I have had a strange mixture of feelings to-day; at one moment divine, at the next worldly, things seem to occupy my heart. Am I then divided? or am I in love with mammon only? Ah! who can tell the deceitfulness of the human heart? 'O wretched man that I am! who shall deliver me from the body of this

death ?' My heart is cankered with sin. Blessed Jesus! to thy arms I fly; there is no other Savior; I want no other Savior. Humble me in the dust before thee. Make me to know myself."

An interval of more than a month now elapses, during which he seems to have gone more into society, and to have mingled more with the people of the world than at any time since his public profession. The effect of this change appears in the following record of his thoughts:

"*Sunday evening, May* 7. My hand shall confess with my thoughts. For some weeks past I have got more into the world than ever since my profession of religion. My secret duties have been continued, but my life has fled. Wandering thoughts perplex me. A kind of uneasiness fastens upon me. 'My joys are gone.' O miserable world! how dear is thy purchase! And shall I give up all for thee? No.—Away, ye things of sense!—away, ye sinful pleasures! ye childish toys!—away, ye alluring objects that would entice me from the Savior!—away, ye favorites more beloved than Jesus! Trouble me no more. Death lies concealed under the fair appearance. A miserable eternity is too dear a purchase. The loss of Jesus outweighs you all."

What young Christian has not found to his cost the truth of the above declarations? What a miserable exchange do they make, who part with the presence and smiles of Jesus, for the pleasures of the world! Let them forsake its gilded vanities, and unite with the penitent Baldwin in the prayer, with which, under a sense of his guilt, he now approaches the mercy-seat:

"Almighty God! be pleased to hear the prayer of

an unworthy sinner. I have transgressed thy law and gospel. From my infancy to this time, I have not ceased to provoke thee by my continued transgression. Before thy bar I cannot answer for one of a thousand of my transgressions. In the name of Jesus would I come; his merits would I plead. 'Is there no balm in Gilead? Is there no physician there?' May I not humbly hope that, for Jesus' sake, thou wilt put away the sin of thy servant? May it not be for thy glory, for the honor of thy name? Though my 'sins be as scarlet,' the blood of Jesus can make them 'white as snow.' My soul finds no rest. My enemies are too strong for me. The snares of the world catch me. I am defiled, and my beloved is gone. If I do not love thy law, if I have deceived myself, Oh! undeceive me! Tear away the veil that hides from me my heart. 'Be merciful to me a sinner.' Where I have done wrong, may I do so no more."

As the Christian grows in grace, and in the knowledge of Christ his Lord, he learns to entertain more humbling views of himself and his own attainments. This feature of Christian experience has been well expressed by Dr. Watts:

> "The more thy glories strike my eyes,
> The humbler I shall lie;
> Thus while I sink my joys shall rise
> Immeasurably high."

This evidence of Mr. B.'s growth in grace increases as we proceed.

"*June* 4. It is now more than a year since I took the vows of the Lord upon me. Of my profession of religion I neither repent nor am ashamed. Christ's cause

is well worthy the exertions of men and angels. Immortality is a word of too much importance to be a subject of trifling. The scoffs of unbelievers are for a moment. Death will change the tone. The foolish babblings of the profane against Christianity, their sneers and contempt of divine subjects have served to discover to me the excellency of religion. The more I see of the world the more I discover the depravity of the human heart. It is easier for infidels to scoff than to confide in men of their own stamp.

"My life since I have taken the vows of God upon me, has been most ungrateful. I have a thousand times merited swift destruction. Nothing but the infinite mercy of God sustains me in being. My heart appears to me daily more hard. If I am ever saved it must be in and through Christ alone. Not unto me, but unto thy name, O Lord! be all the glory. I find from experience, that the doctrines of God's sovereignty and of election appear more plain to me every day. Let man take his seat in the dust, and God be all in all. Let the righteousness of man sink to naught in point of justification, and my soul stand acquitted through the merits of Christ's blood alone.

"I have much reason to lament my habitual stupidity. Now and then my soul has seemed to mount above the things of time and sense; but I have been far from having that habitual sense of God's presence which I ought to have. I have been far from fulfilling my engagements to God. Justly might I be sentenced to everlasting wo. Justly might I be deprived of the light of God's countenance. Yet, praised be the name of God! I have a hope of glory. Notwithstanding all my unfruitfulness, I know there is a Redeemer,—yes,

I know it. The blessed Jesus will remove sin from those to whom it is a burden. From this time, O Heavenly Father! may I live to thy glory."

In the record that follows, we perceive how sensibly he felt the contaminating influence of worldly conversation, though indulged in by professors of religion: "*Saturday evening*, *July* 8. Complied with an invitation to take tea at Mrs. L——'s. The company was composed of three church-members besides myself, and four or five others. The conversation was according to the present mode of the polite world. I joined in the chat; followed the example set me; staid till nearly sunset; returned unprepared for the Sabbath; and now what am I to expect? I have lost an afternoon, and I fear a Sabbath. O my God! it is good that I should be chastened. I have deserved it at thy hands. Yet, I beseech thee, cast me not off forever. Forgive the sin of this day. May I yet experience thy loving-kindness. Meet with me in mercy at this time. Help me to pray, and grant me true repentance, for Christ's sake."

The sincere Christian is ever anxious "to have always a conscience void of offence toward God and toward men." It is not enough with him that he walks unblamably before the world. He sets the Lord before him in all his ways, and he cannot be at peace, so long as the holy eye of God discovers some lust lurking within his bosom. He is more anxious for the favor of his God than of all others. The least sin, therefore, grieves him, because he knows that it grieves the Holy Spirit of God. He grieves on account not only of what he has done, but of what he has not done,—has left undone, and so

come short of his duty. We have an instance of this experience in the following extract :

"*Sabbath afternoon, July* 16. Almighty God ! thou art acquainted with all my sin—the sin of this day. I have polluted thy Sabbath. I beseech thee, Father of mercies ! forgive the sin of thy servant, for it is great. Why should thy wrath wax hot against a worm ? Banish me not from thy presence, lest I die. May the blood of Jesus be applied to cleanse my soul. Bow, I beseech thee, this stubborn heart. Implant within me a hatred of sin, a loathing of my own character. Without thee, O Father ! I can do nothing. Through Christ strengthening me, I can do all things. Wilt thou hear in heaven, thy holy dwelling place, and grant me this weak petition."

The carefulness with which he scrutinizes even his holiest emotions, is exhibited in his journal under the date of "*Sunday morning, July* 23. I am weary of this world. But for what ? Here lies the important inquiry. Why is the thought of long life unpleasant to me ? Because I shrink from sin ? because I fear the allurements of a sinful world ? Or is it rather because I see nothing in my future prospects calculated to flatter my pride ? Am I willing to wait God's call, to go or stay ? Soul ! was it known to thee to-day that thy life should be fourscore years, filled up with pain and poverty, far from applause, and replete with earthly disappointments, what would be thy language ?—'The will of God be done ?' Couldst thou take Christ alone for thy portion ? Is Jesus love enough ?"

Again we find him upon the mount, but treading softly for fear of a fall : "*Lord's day morning, July* 30. Ex-

perienced the last evening, if I am not deceived, the loving-kindness of God in discovering to me the beauty and excellency of eternal truth—of his character. My feelings were similar to what I experienced on the 17th of last February. 'Let God be true and every man a liar!' was the language of my soul. The impression is still upon my mind, and I dread the thought of being left to myself. Though I feel more strengthened in my hope for heaven by such discoveries, and a surer evidence that I am not deceived, my danger of falling into sin, and the misery of trusting to myself appear greater. If I am saved, it must be of sovereign grace. Oh! I am burdened with this body of flesh. When shall my deliverance come? When shall I cease to wound the blessed Jesus?—to violate God's law? When shall the tinselled ornaments of a giddy world cease to charm? But why such inquiries? 'It is the Lord; let him do what seemeth him good.' The Lord's time is the best time. Till then, my soul! be still. The fightings and perils of this life will work for me 'a far more exceeding and eternal weight of glory.' Let me then go forward in the strength of the Lord. Devils, earth, and hell! ye rage in vain. Jesus is my keeper. A few more conflicts and all will be well; a heaven obtained, not as the price of my miserable duties, but as the gift of a holy God in and through Jesus. Oh! let me enjoy the love of Jesus, and, ye worldlings! take your fill of earthly pleasure. I do not envy you your enjoyments. Hard is your lot—among thorns which are fuel for the fire of hell. Ere long your mirth shall cease. The lord have mercy on thoughtless sinners."

The comforts of the young Christian are often sub-

ject to interruptions. Temptations more frequently than with older believers overcome him. He is more liable, such is the ardor of his expectations, to disappointments. All these, however, work together for his good. This "tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed." He thus obtains in the end a "full assurance of hope"—a hope that will not deceive his soul.

It would seem from Mr. B.'s journal, that he had in some way been beguiled by a sort of fashionable religion, and had met with some disappointments in his expectations of pleasure from this source. This gives him occasion two or three weeks after, to express himself as follows:

"God willing, I will make a stand against my enemies. Well I know the source of all my misery. O my enemy! rejoice not over me. Hitherto I have fought alone. God will now be my helper. I shall yet have the victory. Though I fall a thousand times, it will only make me stronger. It will only show me my own weakness. Here lies my strength. Great and eternal God! I thank thee for every denial—for every cross and disappointment. I would trust thy grace. To thee I submit. Here am I, do with me as shall seem good in thy sight. Grant me, I beseech thee, a new heart, and may I live to thy glory, for the sake of Jesus."

"How little," he adds, "do I think of God! Hence all my backslidings; hence all my leanness of soul; hence Satan takes occasion to buffet me and to tickle my fancy with worldly good and honor. I have ventured and anticipated. The phantom has come within

reach, and I see its deformity. I have been duped by the name of religion. I have tried *fashionable piety*, and it will not do. It does not feed the soul. If God be with me, I will stray no more. I leave the world to those who love it—its honors to those who court them—its ease to those who want it. I was not made for the world—*no*, not to go a round of pleasure, hang on princes' favor, to attract attention and to live on smiles. *I have a soul.* Alas! why did I forget it? *I have a soul!* How solemn the thought! How much does it bring to mind! O thou Immortal *Fiat!* how have I wronged thee! How have I fed my appetites at thy expense! Blessed be God! the delusion is gone. There is nothing desirable in this evil world but what points to heaven. Mankind are distracted. There is nothing in this outward show—this noisy bustle. For one smile from Jesus I would, were it possible, sell a world with all the ornaments which gild it in the eyes of men. Happiness is as much within my reach as though I had my millions. O blessed God! hear, I beseech thee, the prayer of thy unworthy servant. Be thou my guide and my portion forever."

He continued to smart under this disappointment for a considerable time, and to make it an occasion of humiliation before God. "*Sunday morning, Aug.* 27. I can realize the feelings which I have often experienced in view of the eternal world. When I dared to look to a crucified Savior, and thought I could say—'World! stand behind me!'—how sweet were my joys! For a moment the victory appeared complete, and sin vanquished. I looked towards heaven as my home, and like a bewildered traveller exulted with the thought—'erelong I shall leave this world of sorrow, where

sin tarnishes and mars my joys!'—'Christ keeps his saints'—was a thought which turned every sorrow into pleasure; which gilded the path of life with more than mortal beauty. I looked upon all mankind as my brethren, or as objects of compassion. The childish toys, which catch the feelings of the great, and call forth in their pursuit the wisdom of the wise, excited neither my envy nor my desire. A life of usefulness was my highest wish. Such were my thoughts, and the recollection is still pleasing.

"Oh! had I always lived as I anticipated—had I never thought the world worth having, and still went forward with an eye on heaven, the pleasure had lasted till now. The tempter had never dared to suggest—'honor is life, and esteem from man with religion enough to get to heaven the end of life.' He had never said to me—'this principle, too rigidly opposed to the pursuits of modern gentlemen, and so incongruous with the vices of fashionable Christians, must be smothered; and that harmless liberality of sentiment adopted.' Where is 'harmless liberality of sentiment?' What is its import? 'Every idle word that men shall speak they shall give account thereof in the day of judgment.' Whatsoever is liberal beyond—'do all to the glory of God'—is sin,—a breach of the moral law—a stain on the morality of a professor. Away, then, religion formed of fashionable principles—of the sentiments of the day! May the Lord deliver me from your lusts."

CHAPTER IV.

Leaves Bethlem.—Short abode at Litchfield.—Removes to Fairfield.—Reverence for Dr. Dwight.—Rules for self-examination.—Visits his native place.—Returns to College.—Revisits Durham.—Teacher at Woodbridge, Conn.—Ophthalmia.—Finishes his college-course.

Having completed the term of his engagement at Bethlem, he left about September 1st, and made a visit to the home of his youth. Here he remained for nearly three weeks, and was greatly refreshed both in body and mind.

He left Durham, and arrived at Litchfield on the 21st of September, where he remained scarcely two months. His state of mind at this time may be gathered from the following entry in his journal: "*September* 23. If I were thankful for my pleasures—the good things that I enjoy,—if my soul mounted up to heaven at the thought of a suffering Savior, an Almighty friend,—if I shuddered at the thought of wounding anew those hands which were once wounded for sinners,—if the world and its allurements were lost in contemplation of the heavenly mansions,—then should I act the part of a rational being. But alas! what am I? For which of my mercies have I been thankful? Where is my home? 'God! be merciful to me a sinner.'"

Shortly after we find him musing on the love of his Savior. "*Saturday evening, Oct.* 7. Who can speak the love of Jesus? 'Peradventure for a good man some would even dare to die.' A Christian might

choose to die to be with Christ. This world is, at the best, a world of sorrow and of sin; not unfrequently its enjoyments are loathsome to the Christian. His perils and a glorious hope enable him to cry out—'Lord! now lettest thou thy servant depart in peace.'—But who would die as Christ did—not for his friends, not for his country, not for worth, nor for innocence, but for the rebels against his government—the friends of Satan, the men who reared his cross, who insulted his agony, and hissed their applause when he expired? Be astonished, O earth! Well might the sun grow dim, the rocks rend, and nature threaten dissolution. Let philosophy boast her heroes; religion boasts her God. Christ loved like a God. But—Oh! should that love kindle the flames of hell around me, how dreadful would be that hell!"

Once more we behold him soaring on the wings of faith above the world, and antedating the joys of heaven. "*Sunday morning, Oct.* 8. How pleasant is the Sabbath! Surely these are the beginnings of heaven, an eternal Sabbath. Oh! could I mount the starry skies, and mingle with the angels in crying—'Hallelujah to the Lord God Almighty and to the Lamb'—ye kindred spirits saved from hell, and ye angelic hosts should witness how I would praise my God. Before his throne, beneath his feet, I would sit me down, nor would he frown me from his face. The Redeemer lives! Yes, I know it. And erelong I shall ascend to view his glory, and drink in the living waters of his love. Oh! where is my beloved? He passes by me, and I perceive him not. Yet, methinks I feel his love. I hear his voice—'I will never leave thee nor forsake thee.' This shall be my strength till

my Redeemer come. Ye lingering months and years! roll on. Come, happy, glorious day! when every eye shall see its God,—when mortality shall put on immortality,—when the archangel's trump shall shake the earth, rend the graves, collect the scattered dust of departed mortals, and array, before the throne of God, the created universe."

There is a degree of confidence, in the above expression of his feelings, quite foreign from his ordinary experience, and savoring somewhat of exultation. There is wanting that deep humiliation which at other times so characterized his feelings, and led him to distrust himself and his hopes. He seems to be in just such a situation as leads us to expect a speedy overthrow of his confidence.

Accordingly the very next day he is as much cast down, as he had previously been exalted. "Returned," he says in the evening of Monday, "from Bethlem this morning, after a visit which has caused me the most poignant distress. 'A wounded spirit who can bear?' Oh! may I never forget this visit! May it be stamped on my memory in brazen characters! God was gracious to me, but alas! how I requited him! Be memorable that evening to my shame, when among my youthful companions I indulged in the foolish chit-chat of the day. O fashionable religion! how often hast thou pierced my soul with sorrows! Forgive me, blessed Jesus! To thy dear cross I flee. Thou must pardon or I perish. Be merciful to me a sinner!"

He continued at Litchfield until the second week in November. The exercises of his mind appear to have been during this period of an humbling character, differing but little from those to which he had, for the most

part, been accustomed. He removed thence to Fairfield, where he arrived November 16th, to take charge of the academy in that place. This situation he occupied about five months. As his sphere of usefulness thus became enlarged, and his thoughts were more directed to the welfare of others, he appears to have abounded more in the comforts of religion. In respect to his worldly circumstances at this time, he remarks,—"My arrival here was under the most disagreeable appearances. I had no promise of any thing more than the bare payment of my expenses of living. I came empty and not a little depressed in my feelings."

The scene, however, soon assumed a brighter aspect; for we find him saying on the second day after his arrival,—"God has dealt well by me. I have enough of the good things of life, friends and benefactors." Referring to his spiritual prospects, he adds,—"There is one thing which, if I mistake not, gives me pleasure—*God will be glorified.* Sin with all its consequences shall redound to his praise. What becomes of me is of but little consequence. I am and ever have been an unprofitable servant, an unfruitful vine. Should I be cast off, it would be just; or should I be saved, the grace of God would be manifest in snatching one of the most hell-deserving from the punishment due to his sins. Why, then, am I so much concerned for self, and not for the glory of God? Why not rather concerned for the cause of God? My welfare, in comparison with the happiness of the universe, is as nothing, and less than nothing, compared with the glory of God. Foolish, selfish mortal! Look around thee. Are not these souls as precious as thine?—as capable of happiness or misery? Have not many of them

sinned less, had fewer offers of mercy, abused less privileges? Why should not Christ have mercy on them and cast you off? Lord! I acknowledge it would be just in thee to make me miserable. Make me, I beseech thee, humble, penitent. Help me to pray—'Thy kingdom come, thy will be done.' Have mercy on a lost and a ruined world. Hasten the glory of thy kingdom. May the blessed Savior 'see of the travail of his soul and be satisfied.' And may I be still and know that thou art God."

The direction thus given to his thoughts was of great service to his peace, as appears from what he says—"*Lord's day morning, Dec.* 18. Feel calm this morning. Surely the Sabbath of the Lord is a delight. What, then, must be the Sabbath of heavenly rest which remains for the people of God? How pleasant will worship be, where no thought shall intrude to draw the mind from divine contemplation! Earth shall then have fled, its cares have perished, and eternity have shut out the thoughts of time. O glorious day! the day of days; a day which every eye in heaven and earth and hell shall see; a day which every saint shall hail as his day. How wonderful the provision of the gospel! This is the gift of God—worthy of the majesty of the Supreme. How unworthy the receiver! 'Herein is love.' Were it given to angels only, it would be infinite goodness. But that man should be the object, how wonderful! Come, O my soul and all that is within me! praise the Lord; Oh! praise him for his unspeakable gift."

At the close of the week his thoughts appear to have been occupied still with spiritual things. "*Saturday evening, Dec.* 23. The hour of death is an hon-

est hour. But ah! it comes but once. Mankind can die but once. Once lost—lost forever. How should this truth drive me to diligence! To me all things are uncertain. This night may be my last; this Sabbath, the closing of my Sabbaths on earth. Oh! why am I alive, while my friends and neighbors are dying around me? Surely God is merciful. Blessed be thy holy name, O thou, my preserver! I am not rewarded according to my folly. It is because thy compassions fail not."

The next day finds him in a very pleasant frame: "*Lord's day, Dec.* 24. God has been merciful to me to-day. Oh for a thousand such Sabbaths! Surely these must be the beginning of heaven. Sabbaths are the Christian's heaven on earth. Blessed be God for his mercy in giving this day to Christians. Christ knows the wants of his saints; he knows that they are but dust, and his mercy has provided for all their wants."

As he approaches the end of the year he gives himself still more to reflection, to self-examination, to a casting up of his accounts with God. "I make resolutions," he says, "and break them. When I look back, life presents me with a black catalogue of crimes. O sinful mortal! Lord Jesus! 'be merciful to me a sinner.'"

He commences the new year with renewed determination to serve God, and to be more watchful over himself. He soon finds fresh occasion for humiliation. "*January* 4, 1810. Find myself guilty of a breach of one of my resolutions. By the grace of God I will endeavor to watch over myself in this particular. O most holy God! be pleased to give me such a sense of

the vileness of my heart, as shall lead me to a right view of my own character, as shall make me humble."

At Fairfield, he enjoyed the ministry and friendship of the Rev. Heman Humphrey, then recently settled; and now president of Amherst College. Under his ministry he made very sensible advances in knowledge and grace. But the preaching which above all others he prized, was that of the venerable President Dwight, his spiritual father. This attachment continued through life. Dr. Dwight was his model for almost every thing pertaining to the man, the scholar, the Christian, the preacher. No other so much contributed to the formation and development of his Christian and ministerial character. It was ordinarily enough for him to know, in relation to a particular course, that Dr. Dwight practised or pursued it. This settled in many cases every doubt. Though it is not commonly safe for a youth to set up any one of his brethren or fathers as his model, yet the pupil of the far-renowned President of Yale College might be pardoned for even a very close imitation of such a model. Well was it for the youthful Baldwin that his character was formed under such auspices.

A sermon which he heard about this time from Pres. Dwight left upon him a deep impression. "Heard," he says, *Lord's day, January 14th*, "a discourse to-day from Dr. Dwight, on the evidences of true vital godliness reigning in the hearts of men. My feelings have been various. Sometimes I am ready to think myself a hypocrite. At other times I think that I love God, I think that I trust a Savior. My sins are many—they are aggravated; but, blessed be God! there is a Mediator. An all-sufficient atonement has been made.

Then let me trust. Though my 'sins be as scarlet they shall be as white as snow.' Will the Lord be pleased to receive me graciously and love me freely?"

The following letter to his brother, at Durham, exhibits at once his anxiety for the salvation of his kindred, and his faithfulness to their souls. Under date of *January 24th*, 1810, he thus writes:

"There has been no material alteration in my circumstances since my last letter. I am well—my school goes on—my studies progress. President Dwight was here a few days since, and gave me permission to be out of college till the May vacation. I have lately received a letter from Mr. C. B——ll, and W——y. Both are well. Father's letter has come to hand, and brought good news. Yes, religion is the one thing needful; all besides is vanity—utterly vanity. My brother! I know not what to write to you, or to sister P. I know not how this will find you. One thing, however, I trust will not be the case; it will not find you sleeping; I shall take it for granted that you are inquiring the way to Zion. How great, then, must be your views, how enlarged your pursuit! Who can say what it is to be the sons of God, or speak the worth of an immortal crown? Let fools scoff, let them laugh away their souls; this sacred truth still remains—the man is wise who prefers heaven to earth. 'What shall it profit a man if he gain the whole world and lose his own soul?'

Consider this subject a moment. Suppose you had the whole world, every earthly pleasure, at your command. Suppose your life lengthened to the age of Methusaleh. The time of probation is at last finished, the nine hundred years are gone, and with them the

world. What are you the better for your former pleasures? You look back—all is a dream; forward—a dread eternity opens its jaws to receive you,—an eternity void of dreams, destitute of hope. Ah! who can tell what it is to fall into the hands of an angry God? Who can abide his wrath? Nothing can be more strange or inconsistent than the general conduct of mankind. We all come into this world to prepare for a better. Our confinement here is short, it is but for a day. If we accept a Savior, all will be well with us; if not, we lose our all and ourselves besides. Yet comparatively few think of this. Man toils all the day long for naught, and feeds on husks, till God snatches him as a brand from the burning, or he perishes forever. More;—the farmer lays up his stores for winter, fodder for his cattle and food for his family; the merchant purchases his goods; the mechanic his tools and stock. All agree that such things are the result of policy. A contrary conduct in either of these characters would be termed folly in the extreme. Yet the same persons, dependent on an hour, and hovering over their graves, trifle with the voice of wisdom. What folly! what madness! Surely 'madness is in the hearts of men while they live, and after that they go to the dead.'

Such, my dear brother! I hope, will not be your choice; it will sting at last. If you are not a Christian, *be* one. Remember, your all depends on your being a child of God. If you perish, perish at the throne of grace. There is the place for sinners. There, or nowhere. Christ is a willing Savior, but he will save none by the halves. So long as you retain one mite of self-righteousness, your prayers will be rejected. 'They that be whole need not a physician, but they

that are sick.' Christ came to save sinners only. The man who is clean in his own eyes, has no part in Christ, none in heaven. Remember, that your opportunities for attending to religion are, perhaps, now as great as they ever will be. Every day adds to your guilt. If you now refuse a Savior, who can tell but it may be, to you, a fatal refusal. God will not always call. The gospel-invitations have an end. Oh! be diligent—escape for your life, lest you be consumed. Leave earth;—a little while, and it will dance over your grave."

The language that follows may seem strange to one who has never been renewed by the grace of God, but the experienced Christian will find it an accurate description of what have often been his own feelings:

"*Saturday night, Feb. 2d.*—Did my eternal salvation depend on myself where could I find my hope? Blessed be God! it is not so. But ah! what am I? Oh that I could find words to express my vileness! they should be a monument to remind me of my true character. But words—comprehension itself—fail. There is no length, no depth, no width. I am myself a world of sin, an infinite in pollution, enough to sink a world, to pollute an ocean. O thou blessed Jesus! save or I perish."

To wage a successful conflict against prevailing sin, the believer must do something more than watch, pray and strive against sin in the abstract. He must learn to what sins he is peculiarly liable—what are his easily-besetting sins; and then he must enter into single combat with these, and struggle until, by the grace of God, they are subdued. An example of this nature follows:

"*February 4th.*—Resolved that, by the assistance of

God, I will watch and pray against the following sins, to which I am prone:—hastiness of speech and lightness of demeanor. Oh that God would enable me to perform this resolution! Many are my sins, many my backslidings. I am a polluted wretch. But, blessed be God! there is a Savior."

He appears to have been deeply affected, too, with a sense of his great ingratitude to God. "'A wounded spirit who can bear?' I have lived twenty years under the smiles of a beneficent Providence. Less than two of these have been professedly devoted to God. Of these two, the most of the time has been wasted and much abused."

Though often, as we have seen, 'cast down,' he cannot be persuaded to give up his hope; he cannot but be sensible of the power and prevalence of divine grace. "It does appear to me," he remarks, *Feb. 10th*, "that I love Christ and his cause. that holiness is pleasant to me, that the law of God is such as I would have it to be. Still my works, my thoughts present me with much contrary evidence. Forgive, O my God! and lead me into light which may dispel my doubts."

He often notes down the result of his weekly self-investigation thus:—"Find myself guilty of a violation of the first article of my resolves." Again:—"Find myself guilty of being angry for a trifle; for which I ask the forgiveness of God." It was by this practice of carefully noting his very least failings, and then striving against them, that he attained to that remarkable equanimity for which in after-life he was so distinguished. 'For behold this self-same thing, that ye sorrowed after a godly sort, what *carefulness* it wrought in you! yea, what *clearing* of yourselves!'

In common with the greater part of Connecticut-Christians at that day, he regarded the evening of the last day of the week as a part of the Sabbath. He was exceedingly scrupulous, therefore, not to suffer the world to intrude upon him on that day, after the going down of the sun. If by any means he was placed in circumstances, beyond his control, obliging him to mingle somewhat in company after that hour, it was to him a source of great distress. On one occasion, *Feb. 17th*, having accepted an invitation to tea, with the express stipulation that he should be released before sunset, and having been disappointed in this respect, we hear him presently mourning over the occurrence thus:—"Oh! this is an evil world. God grant that I may not again fall into this sin. O thou Father of mercies! pardon the sin of thy servant, I beseech thee. Oh! may it be no reproach to thy cause! Whatever becomes of me may thy glory be promoted."

At one time, when oppressed with drowsiness in the house of God, he exclaims in view of it, "Oh that my eyes were a fountain of tears, that I could weep day and night for my transgressions! How have I crucified my Savior, and put him to an open shame! How have I pierced myself through with many sorrows!"

The meekness with which he received reproof is expressed in the following extract. "If I know my own heart, those, who tell me my faults, are dear to me. Blessed be God for such ministers as warn their people. Sweet is the voice of him that bringeth good tidings. How I love the messenger of truth!"

When about to approach the Lord's table, he finds no relief from the reflection of his unworthiness but by resorting to his Redeemer. "I find," he says, "on ex-

amination that my life heretofore gives me no right to approach the table of the Lord. I have broken my vows. But Christ is merciful. Perhaps I shall find 'him whom my soul loveth.' Methinks I love the Savior, though my transgressions are many."

A review of his diary draws from him the exclamation—"It is a wonder that I am not in hell!"

As the spring advances his spirits sink. "I am much cast down to-day," he says, *Lord's day, April 22d,* "with a sense of the hardness of my heart. My vows —where are they? What are my duties? How numerous my sins! God has spared me to this time. I am surrounded with mercies. But how slow to believe! how lukewarm! how swift to iniquity!"

In his experience may be seen how indispensable to the Christian's peace is the sensible presence of the Holy Spirit. Thus he remarks, "*Lord's day, April 29th,*—My soul is in darkness. Where is my beloved gone? I look on my right hand and on my left 'but I perceive him not.' I have grieved the Holy Spirit, and he is gone. Oh! who can tell my sorrow? Sin!—thou fiend!—begone! Let me alone, O my enemy! Have mercy, O my God! Save, or I perish. O my soul! be still. 'My Redeemer liveth,' and I shall yet see him. 'Come, Holy Spirit, Heavenly Dove!' come, cleanse my soul, and make me a meet temple for thine indwelling."

His earnest desire to be honest with himself, to know his true character, and to subject himself to the crucible of God's truth, appears in the following series of questions which he proposed to himself on "*Lord's day morning, May 5th.*" Let the reader pause at each inquiry, and obtain an answer from his own soul.

"EXAMINATION.

"1. Do I love the brethren? and for what do I love them?

"2. Am I ever pleased with sin in others, especially when it seems to justify like sins in myself?

"3. Am I pleased to find that many who are termed Christians come short of me in some particulars?

"4. Do I desire rather to learn from the word of God, than to make it subserve my particular notions?

"5. Do disgraceful sins wound most my pride or my conscience? Do I prefer the secret testimony of God to the mistaken applauses of the best of men?

"6. Would I prefer a heaven of complete holiness and eternal praising of God to an eternity of the most refined and exquisite sinful pleasures?

"7. When burdened with sin, do I lament my pollution or my danger?

"8. Which gives me the most satisfaction and joy;—a sense of my own comparative excellence, or the all-sufficiency of a Savior?

"9. Can I conceive of any way of salvation more pleasing to me, than the way of salvation in and through Jesus Christ?

"10. Am I ever satisfied with my growth in grace? Can I perceive from one time to another that I grow in grace; that religion appears more important, holiness more excellent, and sin more vile? Am I more interested with serious conversation, and more shocked at profanity? Am I more prayerful, less ashamed of being thought singularly strict? Do I feel an increasing reverence for the Sabbath, and the ordinances of God, his purity, and his omniscience? Do I think more of

death, judgment, and eternity? Does the scene on Calvary grow in my mind? Do I see daily more of the necessity of a Savior? Do I grow more watchful against temptation and backslidings? Do I love more? Am I more shocked than formerly at the attacks of wicked men on the house of God? Is my mind more universally spiritual?

"11. Were it in my power, would I amend the law of God? Do I regard it as too strict in any of its requirements?

"12. Do I love those most who flatter my pride, or those who reprove my backslidings? Which are my companions—my intimates?

"13. Is there any sinner whose conversion would not be my joy? Can I wish an enemy to be deprived of heaven?

"14. Do I forgive my enemies before God, and sincerely pray for their welfare?

"15. Can I call to mind any one of my sins of which I do not repent? Do I repent of my follies with regret? Am I pleased with no smart circumstance which attends them, and therefore secretly rejoice in their existence?

"16. Am I ever pleased with an excuse for neglecting duty?

"17. Am I not pleased with particular Scripture-doctrines, because they are the tenets of a certain set of men or sectaries?

"18. Am I willing that God should dispose of my temporal interests—to go where he may call, and to be spent in his service?

"19. Do I feel for a lost world, anticipate the universal kingdom of Christ, pray for its accomplishment,

and contribute my mite for the enlightening of the heathen?

"20. Finally, do I account the world and the glories of it, its honors, its pleasures, its smiles, and its magnificence as nothing compared with 'the excellency of the knowledge' of the Lord, the gospel of Christ, and the reward which awaits his children?"

To be able habitually to answer these inquiries aright, and in truth, is to have a 'good hope through grace,' and 'everlasting consolation' through the promises.

Not content with these inquiries, which relate more to the general habit of the mind, he prepares a

"*Form of Examination for Saturday Evening.*

"1. What have I done this week with a view to the glory of God?

"2. What opportunities of doing good have I lost?

"3. What duty have I omitted?

"4. What have been my prayers?

"5. What has been my frame of mind compared with what it has been heretofore, and what it should be according to the unerring word of God?

"6. What new temptation has assaulted me? how did I resist it? how shall I resist it in future?

"7. Have I offended any one unjustly?

"8. Have I committed any gross sin? Have I resisted sin?

"9. Have I been angry unrighteously?

"10. What evidence have I found this week of my being a Christian? What to the contrary?

"11. In what have consisted the peculiar blessings of God towards me? Have I been thankful for them?

"12. Which of my sins, the preceding week, remains unrepented of?"

Such was the manner in which he endeavored to prepare for an approach to the table of the Lord. It was with this view that he brought himself to the test of these searching inquiries, that he might wash his hands in innocency and so compass the altar of God. The result, however, does not seem to have answered his expectations. Wandering thoughts during the administration of the ordinance took away his peace. He may have relied, as too many do, upon the exactness with which he had endeavored to prepare himself, and have calculated too fondly that great comfort would flow therefrom as a matter of course. So difficult is it for even the renewed soul to be brought to rely simply and alone on the grace of God. We find him on the evening of the same day lamenting himself thus:

"I have once more approached the table of the Lord. My thoughts were wandering and vain. I came lean from this blessed ordinance, and well I might; for I sinned in the midst of it. Oh the long-suffering and tender mercies of Jehovah! To this it is owing that I am not consumed—that I enjoy the day and the means of grace. Blessed God! take away this evil heart; renew me by thy Spirit, and fit me for thy kingdom. May I learn from thy mercies and grow wiser by thy judgments. Save, Lord! or I perish!"

A few days after, he visited his paternal home in Durham, where God had recently revived his work with power. To a beloved cousin, with whom he had been intimate from childhood, then living in the town of Paris, Oneida county, New-York, he wrote the fol-

lowing appropriate and faithful letter, while at Durham:

"I arrived here, this week, from Connecticut, and have witnessed some of the effects of the awakening. Numbers appear to be hopefully converted. The work has been great, and glorious. What think *you* of it, my cousin? Is there any beauty, excellency, and glory in this work? Does your heart go forth to meet this revival? I am informed that you entertain a hope of your conversion to God. If such be your condition, and you entertain a genuine hope, you will, I think, be sensible of a change in your feelings; your views of God's character will be altered; you will exalt him on the throne; you will be willing that he should reign, direct and dispose of all things in his own way and time. 'I thank thee, O Father, Lord of heaven and earth! because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father! for so it seemed good in thy sight,' was the language of our divine Redeemer. Here was submission, such as *you* and *I* must have, or perish.

"You will also rejoice in his presence with you. 'Lo! I am with you always,' was a gracious promise. If we are Christians, we shall want no retreat from the eye of Jehovah. Christians rejoice in the belief of a future judgment. The judgment-day will exalt their Savior; and his glory is dear to them; they are willing to have all their sins exposed to the assembled universe, to be accounted righteous through his merits alone. The Christian will part with every thing for Christ. *He* must be loved more than father or mother, wife or children. My cousin! *if you wish to retain*

one sin, doubt your hope: nay, it is good for nothing at all.

"The Christian also, I apprehend, beholds a fulness in Christ. He is able and mighty to save. None can pluck his children out of his hands. He was compassionate, meek and patient while on earth; he reviled not again. In these things the Christian imitates him.

"The Christian, too, thinks lowly of himself. Such were the feelings of Job when he said, 'I abhor myself.' Good men love the Sabbath. The language of their heart is—Thy Sabbaths are my delight, 'I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.' Finally, Christians are willing to devote themselves to God, to take up the cross and follow Christ.

"These, I think, are a few of the evidences attendant on Christianity, and of these I have written under the persuasion that you have a hope towards God, a belief of your good estate. If such is your situation, Oh! be humble, be prayerful; examine yourself whether you be in the faith. But if such is not your situation, if your convictions are gone and you think no more of religion, hear the warning of one who loves you, and would do you good:

"God will not always wait on delaying sinners. Life is uncertain. The judgment hastens. Every sin must soon be revealed, and an awful eternity be the portion of impenitent sinners. Soon you will be beyond the calls of mercy. Oh! be wise to-day—to-morrow may be too late—to-morrow you may be called to meet your Judge, and receive the reward due to you for sin. Oh! be entreated to escape for your life while there is hope."

In June he returned again to college, having been absent about eighteen months. In reviewing this period, a few months afterwards, he remarks—"During all this time I enjoyed good health, obtained the confidence of those who employed me, and was liberally rewarded for my services. God enabled me, in many instances, to bear witness to the truth of his gospel. My sins were many and aggravated, but still mercy spared me. Glory be to God! I am yet a probationer for eternity.

"On my return to college, Providence made provision for my support in a remarkable manner. The Messrs. A——, whom I had instructed at Litchfield, on entering college were put under my care; for which I am receiving the price of board and one hundred and fifty dollars besides. This providence, no doubt, was meant as an earthly blessing to my parents; at least, it appears so to me. My father often told me, that he trusted Providence; and Providence has answered it with reward. As for myself I deserve nothing of these things, and while I live it shall be my endeavor to humble myself for all my transgressions. I will call to mind the mercies of God towards me, and be ashamed for my follies. I will not fail, by the grace of God, to trust him to save me in life and death, and at last to receive me into his kingdom."

Restored once more to the halls of learning, he gave himself with increased energy to the pursuits of science. Eager to excel in all that he undertook, his desire for knowledge became a snare to him. Presently he finds himself engrossed with his studies, and when he turns his eye within, his joys are gone. "How often," he cries, "are my sins repeated! What do I do besides

sin? Still I hope on. But where is my fruit? where the signs of holiness, of repentance, of faith?

> There was a time, when penitence,
> With trust in Jesus' blood, rais'd high my thoughts,
> And sunk them too—sunk self, but rais'd instead
> My nobler part, and taught me through these toils
> Of life to look to heaven. Where now that trust?
> Why fled my joys? Because my trust hath fled."

A short time after we hear him complaining of his pride and envy—of consequent dejection of spirit, and of backwardness to repent. "Ah! who," he cries, "can tell the miseries of a soul afar from God?—I am certainly the vilest of the vile. Perhaps I have never repented; perhaps I am yet 'in the gall of bitterness, and in the bond of iniquity.'"

His desire 'to live peaceably with all men' is manifested in the following extract:—"The great apostle to the Gentiles was particularly careful not to offend his weak brethren. To avoid this he would eat no meat as long as he lived, though in itself a perfectly innocent thing. Was this commendable? Certainly, altogether so. What is the enjoyment of an earthly luxury to the worth of the soul? what to the confidence and prayers of the weakest Christian? Our food is designed to strengthen our bodies to prepare us for exertion in the cause of Christ; not to pamper a wanton appetite. The flesh must be crucified. If my brother is offended by my means, I will endeavor, by the grace of God, to reconcile him, though it should be attended with denials. Are we heirs of heaven? and shall we not live in peace on earth? Are we a spectacle to angels? and shall we contend like others? Has our Lord com-

manded us to love one another, and shall we not obey?"

Nothing of special interest occurred in his history during the remainder of the year. The next record of his feelings bears date *January 13th*, 1811, and is as follows:—"I have now, for a long time, neglected this book, and not a little to my hurt. Alas, I may say, for my backwardness of heart to perform the commandments of God! I sin continually and grossly. God is not in all my thoughts. Can such a sinner be forgiven? Yes—I know it; God can forgive through the merits of the Redeemer. Christ can save perishing souls. Blessed Jesus! look in compassion upon me; I come and bow myself at thy footstool. Oh! wilt thou pity, —wilt thou save a perishing sinner? Such indeed I am; and as such I come before thee. May I experience thy loving-kindness, and be prepared for thy glory."

A season of backsliding had indeed come over him. The temptations of college-life he found to be very different from those of an obscure country residence. For a time he gives way in part. But he cannot yield long. He has enjoyed too much in the service of his Savior to content himself, for more than a short season, in even the ennobling pursuits of science. Knowledge without grace can never satisfy the soul. Thus he testifies of himself:

"*Lord's day, January 20th*, 1811.—Examination of myself proves to me that I have lived, for some time past, at a great distance from God—that I have built my hopes too much on past experience. Whether I know any thing of true religion admits of a doubt; and, Oh! how dreadful is a doubt on this subject! My

soul! art thou still 'in the gall of bitterness and in the bond of iniquity?' Has my Redeemer no place in this frozen heart? Away, lusts and appetites! away, every thing that may separate between God and my soul."

He returns again to duty—humbles himself before God—endeavors to excite within himself shame for his wanderings, gratitude for God's mercies, and a firm purpose to live henceforth to God. Hope once more returns, and he begins to feel the joys of 'a soul renewed, and sins forgiven.'

"*February* 17*th.*—Made some inquiry into my spiritual state. My attainments in religion are certainly small; but it does appear to me that I love Christ—that I am pleased with the character of God, and that I would desire to be saved in no other way than in and through the merits of the Divine Redeemer."

As "the clouds return after rain," so was it with his doubts and fears. *March* 3*d*, he says,—"The result of my examination to-day and last night is—that I am in a backsliding state, if a Christian—that my first duty is repentance." For many weeks the result of every examination is much the same. "Alas! what is my life but sin?—It becomes me to lament my enormous sins before God.—Much I fear that I am a hypocrite.—Find my heart much estranged from God, and sad evidence that I know not the Lord Jesus Christ."

An interval of hope is now enjoyed. "*April* 28*th.*—Feel comfortable hopes of my being a child of God." "*May* 5*th.*—It does appear to me that I love the children of God." These hopes, however, prove transient, and again he is almost in despair. He can "come to no determination." "*June* 23*d.*—I examine myself, but dare not draw a conclusion as to my real state fur-

ther than that I am guilty of much and continual sin. It does seem to me that I love Christ and his cause, but alas! my practice, my daily practice, seems to say that I am deceived."

In this state of vacillation, now hoping, and now despairing, he seems to have continued during the remainder of the year. When he dared to hope, it was with trembling only. Often he has nothing to speak of but his stupidity, his coldness, his hardness of heart, his multiplied sins, &c.

In October he visited his native place, and on his return wrote to his parents, *Nov. 12th*, as follows:

"By the blessing of God, I arrived here in safety, the Sabbath following my departure from Durham. My passage from Catskill to New-York was a good one. There I was detained two days with the wind ahead. From New-York we sailed on Saturday. The whole passage was very agreeable to me, though much longer than I had anticipated. The two days I staid in New-York were spent, principally, in viewing the city. It is a magnificent specimen of what the industry of man can execute; but a city given to wickedness. Never did I hear so much profanity before—every man seemed to be a profane swearer, a contemner of his God and eternal life.

"On my arrival here, I found that Colonel A—— had sent for one of his sons. Accordingly I have resumed my place in college. I cannot say that I regret, very much, this turn of things. My opportunities for improvement are much greater—I live more to my mind; at the same time I look upon it as a dispensation of that God, who will not leave me. Had the A——s employed an instructor for this year, I should

have held my place; as the case is, I think it will be best for me to continue here till spring, and longer if I succeed in getting a school in town, for the summer. I shall need fifty dollars by the first of February, and none before. If Providence permit, it shall be my first business, after leaving college, to clear off those debts which you may contract, to keep me here, if your pecuniary circumstances should render it necessary.

"Never was my health better than it now is. Indeed I am indebted to God for a long continuance of good health—may it be my endeavor to improve it to his glory.

"I hope you will write to me soon.—Inform me how things go in Durham, and whether the awakening continues in Harpersfield. There are no instances of conversions in college, but there appears to be more zeal manifested by the brethren in college. The desire that God would build up Zion, in this place, is more frequently uttered than it has heretofore been. Our meetings are held frequently, and very well attended; that is, in considerable numbers."

During the following winter he spent a few weeks at Woodbridge, abou six miles N. W. from New Haven, in the business of instruction. "Who could have foreseen," he says, *Jan. 25th*, 1812, "that I should be here at this time? Every day teaches me that it is not of myself to direct my steps; especially should every great change in my life teach me this great truth. But I ought to learn more from this providence.

"I entered upon the business of acquiring an education without reflecting on the cost, or even knowing it. The same Providence which attends others in such an undertaking would have rendered all my calculations

abortive, or have left me at this time poor, and dependent on the smiles of griping creditors. Such is not my situation. I am neither rich nor poor; but possessed of a desirable competency. God gives me, day by day, my daily bread, and also clothes me from his bounty. Nor is this all—not even the greatest of my blessings. I am also furnished with every spiritual privilege necessary to my salvation. God has not said to me—'Offer no more petitions!' Though he discerns all my hypocrisy and unfaithfulness, he still permits me to say—'Father! I have sinned against heaven and in thy sight, and am no more worthy to be called thy son.' What gratitude do I owe for all these blessings! What consecration of my powers to his service is demanded by favors like these. O most Holy and Merciful God! grant that I may live to thy glory."

In consequence of severe application to study about this time, his eyes became seriously affected. A distressing inflammation was followed by a confirmed weakness apparently seated on the optic nerve. This affliction, (though at the time exceedingly distressing, as it seemed to cut off all hope of his attaining that eminent scholarship after which he so ardently panted, and for the sake of which he had already pierced himself through with so many sorrows,) became the means of greatly advancing him in spirituality and religious comfort.

Having returned to college, his mind appears to have become more fixed in relation to his hope. The following remarks respecting the atonement may serve to show in what light he regarded that vital doctrine of the Christian faith. They are dated *May* 16, 1812: "He, who might persuade me that Christ is a mere

man, would dash all my hopes of everlasting life; for, as sure as there is a holy God in heaven, my sins cannot be washed away, except by the blood of a sacrifice infinite in merit, and infinitely honorable to the law of God. Such a sacrifice became sinners; nay, was altogether necessary to the exercise of divine mercy. Could Jehovah say, 'My law was too strict to be put in execution against rebellious man?' This would be to impeach his own character, and to justify man in his rebellion. Could he say, 'Although my law is the best possible, it shall not go into execution against this disobedient creature?' The supposition implies a contradiction in terms. Laws are made to be executed; and are good only so long as their execution consists with the everlasting principles of justice. A renunciation of justice in any case is an infinite evil; proceeding from God, it would unhinge the confidence of the universe, and silence forever the praises of heaven. But a refusal, or even a willing neglect to execute a good law, is a renunciation of justice; it is virtually saying, 'Justice may and ought, under particular circumstances, to be sacrificed.' Grant this, and what archangel is there in heaven that would not tremble for his safety? Yet all this is implied in the belief of the Socinians. No mere man is capable of making an atonement for sin—none, therefore, has been made; for in their opinion Christ is not possessed of a divine nature; and beside him 'there is none other name under heaven given among men whereby we must be saved.' Three suppositions only remain: 1, either man has not sinned, or, 2, having sinned he must perish; or, 3, he must be saved without an atonement. The first is contradicted by every day's experience. The second is denied by

all, as well as by the express word of God. No alternative, therefore remains, but salvation without an atonement; which, as I have already observed, involves consequences too absurd and dreadful to be admitted by a rational man."

The greater part of the spring-vacation, which commenced May 13th, he passed at Berlin and Durham, Conn. "During this time," he says under date of June 7th, "my health continued as usual; my eyes gained some strength, which they seem to have lost the first of this week. The Lord chastens me; Oh! may I bear it as a faithful son. Few can boast of greater mercies than he has bestowed on me; yet I will not boast of them. They were undeserved, and have been, a thousand times, forfeited into the hands of divine justice. Why then should I complain, though I be deprived entirely of my sight? Let me rather confess my ingratitude for past favors, and humbly repent of it. Let the breathings of my soul be—'though he slay me, yet will I trust in him.'"

On the fifteenth of July he completed his college-course of studies, and left New-Haven the next day to pass the senior-vacation with the Rev. Jason Allen, minister of the south parish in Woodbridge. "Not having," he remarks, "any other opportunity of laboring for my maintenance, I consented to take charge of a small school in Mr. Allen's house. My eyes are *in statu quo*. Sometimes I almost despair of ever being able to pursue my studies again. The affliction is not joyous, but, for the present, grievous. I fear that I am not sufficiently resigned to the will of my heavenly Father. My soul does not find that pleasure in contemplating his perfections and government which it ought.

I am cold and almost lifeless in his service. The Lord have mercy on me—make me feel the power of his grace, and constrain me to cry out,—The Lord is good; just and righteous are his ways."

"The peaceable fruit of righteousness" presently appears. On the 19th he finds a sweet assurance of the favor of God, and experiences a delightful acquiescence in his will.—"Thought that I experienced," he says, "in the morning, something of that acquiescence in the dispensations of God which enables the man of piety to say—'thy will, O Lord! be done!' How sweet is it to realize that 'the Lord God Omnipotent reigneth!' and that all things in heaven, earth and hell, shall eventually promote his glory! The kingdom of God is the song of the Christian. In its increase he rejoices with unspeakable rapture. What though Satan and his followers disturb, for a while, the joys of the humble believer in Jesus Christ; the time is not far distant when he shall triumph over every foe. Yes, I have known this of the Lord;—'though I walk through the valley of the shadow of death'—though I be poor, afflicted, and despised by those around me, my Father who is in heaven will watch over me for good—'whom I shall see for myself and not another.' Jesus my Savior will come and receive me to himself. Do I say he *will* come?—there is no need of his coming—he is here—my portion and my God. O Lord! satisfy my soul with the enjoyment of thyself. May I throw away every thing which bars me from the enjoyment of thyself. May I 'run with patience the race set before' me—be willing to live so long as thou shalt see fit, and to go when thou shalt call me."

This happy frame of mind continued through the

greater part of the week, though with some temporary abatement at the close. On *Saturday evening*, 26th, he says of himself,—" Spent the first part of this week in a most sweet and composed frame of mind. It appeared to me that earth was of little importance to one who was bound to an eternal world, except as a place of preparation; as such a place, it appeared to outgo all that worldlings have ever attributed to it. For a time my soul rose above the fear of death. I longed to be free from sin—to depart and be with Christ. Yet I could say, 'the will of the Lord be done!' I chose to be such, and in such circumstances, as God would. 'To live' was 'Christ,' 'to die' appeared to be certain 'gain.'"

Hitherto he had made no record of his views in regard to the profession in which he designed to pass his days. When he entered college, he could have had but little, if any, thought of the ministry of the gospel. The only end, which he then proposed to himself, appears to have been, the attainment of a liberal education. After his hopeful conversion, and up to the time to which the narrative is now brought, he seems to have been so much exercised with doubts and fears respecting his own salvation, as scarcely to have dared to look forward with confidence to a pursuit demanding so much holiness of heart and life. Yet it is very apparent that he thought of no other.

When his college-course was finished, and his soul was more bountifully than ever refreshed with the grace of God, he gives utterance to the ardent desires of his soul to spend and be spent in winning souls to Christ. On the *9th of August* he thus writes: " Within two weeks my eyes have recovered considerably from

their weakness. I am now able to read without paining them much, though prudence seems to forbid it. Should I ever recover my sight perfectly, it shall, by the grace of God, be my endeavor to use them in his service who gave them me. I have, since my residence here, felt stronger desires than ever before, to preach the gospel. It must be a blessed employment to train up soldiers for the army of the cross, to be the messenger of God to his people, to preach 'Christ and him crucified' to a world of perishing sinners. For this I would willingly live till my Father who is in heaven shall call me to himself. Yes, if it is the will of God that I shall stay here, I will not repine, though this desire be not granted. I know in whom I have trusted. He will not appoint me to sufferings which it is not best that I should undergo; nor give me pleasures that shall draw my affections from him. And when I shall have done serving him below, I shall go to his seat in heaven, to behold his face and be like my Savior, 'holy, harmless, undefiled, and separate from' every thing which can draw me from his service. So I hope —so I pray—and so I trust. 'The Lord is not slack concerning his promise as some men count slackness.' 'Though he slay me, yet will I trust in him.' 'My heart doth magnify the Lord' —'for his mercy endureth forever.' This is the ground of my hope—'His mercy endureth forever.' It shall never be clean gone from me though my sins are as scarlet and of a crimson hue. I am verily vile and unworthy; but my Savior Christ is sufficient—his blood 'cleanseth us from all sin'—it can level mountains of transgressions. Though all the sins of all the good men who have lived since the days of Noah were upon me, yet would I look up. I would

spread them all before God, and beseech him to save, for the Redeemer's sake."

He gradually recovered the use of his eyes, so that in two weeks, he could use them for a considerable time without much pain, and with a fair prospect of entire recovery. The goodness of God in thus restoring him greatly affected his heart. "Thus am I raised up," he says, "from that degree of despondency which was a natural, though not justifiable, consequence of the failure of my eyes. God has, by this act of mercy, laid me under new obligations to live to his glory. He it is that gives me all things to enjoy—he raises me from the depth of affliction AND MAKES ME SING for gladness of heart."

With such feelings and purposes, he returned to New Haven, and took his first degree in the arts, September 9th, 1812.

CHAPTER V.

Takes charge of the Academy at Fairfield,—His religious experience while at F.—Testimonials.

MR. B. was now in the 23d year of his life, and, as we have seen, possessed of a liberal education. For this he was, under God, indebted to his own exertions and that kind Providence, already mentioned, by which he had been furnished with the means of meeting the last two or three years' expense of his college-course. He deserves, therefore, to be regarded as a *self-made man*. Through many and severe embarrass-

ments he had persevered, without charitable aid, until he had attained the object which had at first prompted him to study.

He would gladly have entered at once upon the study of theology, and have pressed forward into the work of the ministry. But his means were exhausted, and he found it necessary to defer the attainment of his anxious desire, at least for a year or two. His intercourse with the people of Fairfield, during his brief sojourn among them, had been so mutually pleasing, that he was welcomed again among them as principal of their academy. Thither he proceeded on the second day after commencement, and opened his school on the following Monday.

Shortly after he revisited his native place, and with renewed delight mingled again among the companions and guardians of his youth. On his return to Fairfield, November 13th, he exhibits a joyous and grateful frame of mind, and is prompted to renew his covenant-engagements in the following language:

"During the whole journey, God gave me health, strength, and prosperity. I found my friends in health and in comfortable circumstances; and was returned to this place, with fresh experience of Divine mercy. In consideration of the renewed obligations under which I am laid, by these and other blessings that are daily bestowed on me, by God, I have determined to dedicate myself again to him, to be entirely his, soul and body, for time and eternity. And I beseech the eternal God to enable me to perform this my resolution, encouraging me by his promises, and strengthening me by his grace. I, moreover, promise before the great Jehovah and the holy angels, that I will no more live

to myself, but to God, who made me, and upholds me in being. And this I do, not trusting in my own power or goodness, but in the mercy of God, who has promised never to forsake his dear children."

His enjoyment of the comforts of a good hope did not, in the least degree, diminish his sense of the native vileness of his own heart. On the other hand, he seems to have had still more humbling views of himself. On occasion of hearing a sermon from 1 Cor. 1: 30, on the 22d of November, he describes himself as follows:

"It appears to me that I can realize one part of the discourse in the state of my own heart. I am dreadfully *unwise* as well as guilty in my transgressions. The things which I most covet, are those which, if possessed by me, would render my life inglorious and useless. In denying them to me, God provides for my temporal, as well as my eternal, happiness. How blind then, is my sinful heart! One would suppose that depravity is justly defined as—'an inclination of the heart to work its own misery.' It is, in fact, downright madness. I am partially, if not wholly mad; bent on obtaining those things which would prove my ruin; determined to render myself justly deserving of hell. Were it not for the restraining grace of God, I should rush forth into the grossest acts of rebellion that ever polluted any one of the fallen race. I cannot even imagine a crime too horrible for me to perpetrate; unless God should hold me back from the perpetration by an irresistible arm. Such is actually my heart, as it appears to me;—and yet I have hope of everlasting life. Yes, blessed Jesus! it is all one with thee to save with many or with few. Thou canst have mercy on

the chief of sinners. Here is my hope; a hope which sin cannot remove, nor wicked men and devils destroy. He who hath promised is faithful and able to perform."

At the close of the year 1812, he appears to have been making progress both in physical and spiritual health. *December 20th*, he says, as the result of his weekly self-examination—"It does appear to me that I esteem the commandments of God as very precious, that I love his ordinances, and would rather be a door-keeper in the house of God, than to dwell in the tents of wickedness."

Again, *Lord's day, December 27th*:—"Have been mercifully spared another week. My eyes appear to be gradually gaining strength. I am now able to go through with the duties of my school, without giving them much pain, though they are far from having regained their original strength. My school commenced a new quarter the last week; which made it necessary for me to use my eyes more than I could wish, and much more than I have been accustomed to in time past; but I cannot perceive that it has been attended with any particular inconvenience. On the whole, I have great reason to be thankful for the continued recovery of my sight. It is a pleasant thing to see the light of the sun, more pleasant to see the faces of my friends, and most of all, to be allowed to look into the book of life. O Lord! illumine my soul, that my dark mind may perceive and rejoice in the perception of thyself."

He complains, *January 17th*, of being "criminally negligent in the following particulars: 1. In cultivating a devotional spirit. 2. In resisting my appetites and passions. 3. In maintaining a sense of my dependence on God. 4. In giving a time to the exer-

cise of my devotions. 5. In examining into the grounds of my Christian hope."

Again we have an instance in which, with unaffected sincerity, he describes himself as among the vilest of the vile, and then exalts his crucified Redeemer, as every way fitted to save him, though he were a hundred times more guilty.

"Blessed God! how corrupt is my wicked heart! —how profligate has been my life! 'Which way I look is sin,—myself am sin.' Can it be that a temple so polluted is the residence of the Holy Spirit? Thou, O Lord! knowest. This one thing I know, that I deserve only thy indignation. Shouldst thou cut me off from all hopes of pardon, and acceptance with thee, my own reason would justify the procedure;—saints and angels would praise thee for it. When, at the last day, the hearts of men shall be exposed, and their thoughts manifested, before thy vast creation; it will then appear that my heart is a sink of iniquity, a polluted nest for every unclean and hateful bird, a fortress of Satan, from which his fiery darts are hurled at the soldiers of the cross. What, then, shall I offer for my life, or how, or where shall I find arguments to plead with thee for deliverance from this mire of sin. I am neither greater nor better than the many thousands whom thou hast condemned to suffer the dreadful effects of their own folly. Thou hast no need of me to increase thine essential glory or happiness. It is infinitely easy for thee to create millions of more glorious beings than I am, endow them with nobler faculties, and make them completely devoted to thy praise and the everlasting interests of thy kingdom. All that I can plead before thee is the depth of my want and the

glorious fulness of Jesus Christ. He is able—he is worthy. In him, and in him alone, can I hope for the remission of sin—for deliverance from the ghastly ruin, into which I have, most foolishly, plunged my own soul. *Jesus is worthy!* Had I a hundred-fold more guilt to be taken away, I would venture to his cross.—Had I a hundred souls to be saved or lost, I would trust them all in his hands."

His increasing attachment to the Savior, and faith in his blood, is thus plainly exhibited. How readily now he betakes himself, in every time of need, to the cross! How soon he finds comfort in the promises! In all this we see the evidence of a continued growth in grace.

Yet to his own mind he seemed to be making little, if any, progress. The more enlarged views which he now is permitted to have of the plan of redemption, and the necessity of the atonement in order to the salvation of sinners, also lead him to entertain a deeper sense of the exceeding sinfulness of the human heart, so that while he is better acquainted with the doctrines of the Bible, and better knows the Lord, he seems really to be but little advanced in the work of purifying his heart. If he succeeds in casting one sin out he is the better enabled to see his remaining corruption. He therefore seems to make fewer conquests than discoveries. Hence it is that, the more a man advances in the grace of the gospel, he learns to have more humbling views of himself.

After an extensive review of his Christian course, *March 21st*, Mr. B. thus writes: "I am continually resolving to do well, but, unfortunately, never carry my resolutions completely into practice. The next May will bring the fifth anniversary of my Christian pro-

fession. During this time, I have made comparatively little, if any, progress in 'the path of the just.' I am slow to duty;—knit to the world;—distracted by worldly thoughts, in the house of God, and even in the devotions of the closet. When I examine into the state of my heart, I find there a world of iniquity. In all this I have no excuse; but such as wicked beings may, without exception, plead for their rebellion. My situation in life has not been such as to expose me to any peculiar temptation. I have had neither riches nor poverty, abundant honor nor disgrace. My wants have, nevertheless, all been supplied—my health has been constantly good."

Having alluded to the weakness of his eyes, by which his progress in some branches of education had been impeded, he adds,—"But I have not, in the mean time, been thrown out of useful employ. My prayer has been heard concerning this matter; and my eyes are now apparently in a fair way to recover. The people in this place have not been wanting in kindness to me since my arrival here. The family with whom I board, neglect no means in their power of making my situation more than usually agreeable. I have, besides, the satisfaction of believing that my efforts in the academy have not been made entirely in vain. No particular attention to religion has, as yet, appeared to follow my instructions; but I do perceive in my pupils an increasing attention to their books, and I hope, also, to their moral conduct generally.

"I have very many precious opportunities of meeting with the people of God for conference and prayer. My situation enables me to take an active part in these meetings, to recommend, in conversation, the wisdom

and preciousness of the gospel of peace; and thereby impose a restraint on my conversation, useful to myself, inasmuch as it throws me out of the circle of the fashionable world. But, notwithstanding all these and many more circumstances which might be mentioned, equally favorable to the growth of my Christian graces, my leanness may well be manifest to all who are acquainted with me. The Lord is witness against me, that I am an unfruitful tree. If I am ever made meet for an inheritance among the blessed, it will all be of free sovereign mercy."

At a subsequent examination of himself, he says,—"I find myself guilty of pride in my appearance; of reading the Scriptures and praying to God in too careless a manner; of neglecting to visit a sick-bed in this neighborhood, when duty most evidently required it; of introducing and maintaining unprofitable conversation in some of the visits I have lately made."

On the twentieth of March he thus writes to his parents: "If my memory does not deceive me, I requested you, in the letter I sent by Sylvester, to write me as soon as convenient, on the subject of my continuing here another year. The trustees of the academy have given me more than a merely formal invitation to stay. I have reason to think that my exertions to better the state of the academy, have not been entirely misspent. The people here are very kind to me,—the family with whom I board, agreeable and obliging;—the avails of the school fund are something handsome; and indeed most things, as far as my temporal concerns are affected, are much as I would have them. If I leave here, it is not very probable that I shall find my eyes strong enough to enter on the study of divinity the next fall.

Should I go to Andover, which all in these parts advise me to do, my expenses there will be considerable ;—a hundred dollars per year, at the least, and probably more.

" Why then should I not stay ? Another year, with the blessing of God upon my exertions, would enable me to prosecute my studies, free from anxiety, on the subject of support ; and, it may be, relieve me from the weakness of eyes, with which I am at present exercised. In the mean time, I shall have a plenty of books and readers at my command. Besides all this, I do actually find that my eyes are much stronger than when I came here, although it has been necessary for me to use them much more than it would be in time to come. I gave out my quarterly bills the last week ;—hope to be able soon to discharge all my debts. The amount of what I have received and have owing to me here, for my six months' work, is $267. I owed when I came here about 130 dollars. My board, in the mean time, has cost me 48 dollars ; and my other expenses, including clothes, for the same time, probably amount to 50 more ; so that I have the pleasure of finding myself something more than even with the world.

" Riches, I think, I do not desire ; but I ought, unquestionably, to feel the force of the command : ' Owe no man any thing.' It gives me a satisfaction to think that if I were to be taken from the world suddenly, I have enough to satisfy the demands of those who, without other security than my word, or other prospects of reward, than that of the pleasure of assisting me in obtaining the objects of my pursuit, have, on all occasions, been ready to advance me any sum which I

wished for. I think that I also feel that God has been very good to me, in placing me in this dependent situation; and particularly, in so ordering the circumstances of my life, that I am able to see his hand in all his dealings with me. It is not enough that I *receive* temporal good things, I would receive them from God—I would have them the gifts of our Heavenly Father."

Towards the last of June, he seems to have lost much of that enjoyment which had continued for nearly a year, and to have relapsed into a state of despondency. He accounts for it by the expressive remark—"I have got more into the world than I ought." How many can trace their darkness and coldness to the same cause! —"Experience teaches me," he adds, *July 4th*, "that the maxims and customs of this world are far from favoring a life of devotion to God. How often has my being conformed to them wounded my soul! Many have been the resolutions that I have made against this sin, and many and aggravatedly wicked my departures from them. In most, if not all, of these cases, the Lord has punished me with the loss of his blessed countenance, distressing indifference to his cause, and difficult access to the throne of grace. Righteous art thou, O Lord! in all thy judgments. But Oh! may it not consist with thy holy pleasure to lighten thy chastening hand which thus lies heavily upon me? I ask not riches, nor honors, nor any worldly good; I plead for the cheering light of thy countenance. Give me but this and I will be satisfied. Teach me by thy Holy Spirit, and I will covet no higher wisdom. But, O Lord! such is the hardness of my heart, my proneness to forget thee, and my love of this vain and evil world,

that I can no longer trust to my resolutions or efforts to keep myself in the strait and narrow way. I need thy guidance and help. Thy Spirit must sanctify, thy grace preserve, and thy mercy forgive me, or all my hopes will set in eternal darkness. I am utterly unworthy, and unclean before thee. Forgive the sins of my holy things; and enable me to put my confidence entirely in thy rich grace."

The following letter to his parents is dated July 6th, 1813:—"No material change has taken place, in my circumstances, since I last wrote to you; but I am unwilling that a longer time than six weeks should elapse without your hearing from me.

"The people of Fairfield have had a touch of the prevailing fever. Several died with it; and one was sick with it, but a few rods from the house in which I board. A great proportion of the people were very fearful of its contagion; had it spread extensively here, I really think there would have been great difficulty in procuring persons to watch with and nurse the sick. I visited several, who were sick with it; not without the censure of several of our neighbors, for wantonly exposing my life. But to me, it appeared in a different point of light. I could not believe but that, in this, as well as in all other cases, the path of duty was, on the whole, a safe one. Physicians tell me, that intemperate persons are most liable to have this fever; and are seldom known to recover from it.

"My eyes are, I think, in a convalescing state; weak indeed, but not so much so as to prevent my going through with the duties of my employment. The number of scholars in the academy is greatly increased, so that I am obliged to have an assistant. Happily,

through the blessing of God on the exertions of some of my friends in Yale, I have succeeded in getting one, who promises to please the good people of Fairfield. The trustees of the academy visited my school yesterday; and one of them told me, after it, that he never was in a school where so much good order was manifest. Of course, the academy is pronounced to be in a flourishing state; and I am allowed great credit for raising it. There was, in fact, but little order or industry in it, when I came here. Most of the students were disgusted with their instructor; some of them, more bold and unmannerly than the rest, openly insulted him to his face.

"But it would be arrogant, in me, to attribute the change which has taken place in the institution to my own wisdom. The people here have seconded all my efforts to reform. The scholars have been led to understand, that whatever I did would be considered as well done. But I have most of all to acknowledge the divine assistance. I never yet thought myself competent to the management of such an institution; but what can we not do, when the strength of the Lord is on our side? Oh! continue to pray much for me, that I may be faithful, and, in all things, be directed of God. I sometimes think, that all my success is owing to your prayers."

An affecting sense of the evil of losing the light of God's countenance makes him shortly after cry out,—"Oh! may the language of my heart be,—'None but Christ, none but Christ.'"

His *pride* seems at this time, (perhaps on account of the active part which he took in the exercises of religious meetings, and in the promotion of religion,) to

have given him particular trouble. On the 18*th of September*, he writes,—"Of all my wicked propensities, pride appears to be the most deceitful and obdurate. I discern it creeping into my devotions, and even *my humblest confessions of unworthiness.* Should God meet with me in mercy, and bestow upon me the consolations of his Holy Spirit, it is most probable that I should be proud of the blessing. I am proud of my talents, my employment, my success, my religious performances, my humility and my sin; yea, sometimes, of belonging to that kingdom which admits none but the humble and lowly of heart."

At the end of this month he made a visit to his native place, of which, on his return, he thus speaks, *Oct.* 31*st.*—"Through the divine goodness I returned to this place yesterday, after a visit of four weeks to my parents, in the state of New-York. I found them, together with my other friends there, in a state of health. My sister-in-law became hopefully pious, during my stay at Durham. The people appeared thoughtless on serious subjects, except a few who had made a Christian profession, and who continue to countenance and attend the religious meetings which were held in different parts of the society. A melancholy declension had taken place in some of the professors.

"My friends in Durham received me with great kindness. I attended some religious meetings, made some truly religious visits, read several useful books, and returned in safety to my former residence. Upon examination of my conduct on my journey, I find that I have been foolishly guilty of entering too forwardly into disputes with strangers, particularly on political subjects. This is a fault I am prone to commit, and against which,

by the help of God, I mean to guard in time to come. The Lord make me thankful for all his benefits."

This deep interest in the welfare of others, as in all similar cases, seems to have promoted his own spiritual joys. "While I heard the word of God to-day," he says, *November 7th*, "my heart burned within me. It does appear to me that I know no friend in comparison with Christ."

So again, *November 21st.*—"If I am not deceived, I have found, this day, sweet consolation in the worship of God, in his house of prayer. My examination of myself too ends in a pleasing hope, that I am born again. True, my heart is full of sin:—I know it:—I feel it: but, God be praised, there is in Christ free and complete redemption."

He now takes increasing delight in the Sanctuary and in God's word. *Nov. 28th.*—"It does appear to me, that I take delight in the appropriate exercises of the holy Sabbath. The Sanctuary is the pleasantest house I ever visited. Were I denied the privilege of waiting upon God, in that holy place, I know not any thing of a temporal and worldly nature, which could make amends for the loss of the enjoyment that I find there. Surely, it is better to be a door-keeper in the house of God, than to riot in the pleasures of sin for a season.

"I also think that I derive increasing satisfaction from reading, and meditating in, the sacred Oracles. But, of these, I have to lament my neglect and ignorance. I have not studied them as much as I might. And doubtless God has, on that account, denied me many spiritual blessings. Perhaps it is owing to this

neglect, that I have been so often overcome by my spiritual enemies.

" Certain it is, that my ability to oppose the two propensities, which most frequently and fatally assail me, has not greatly increased. Though I have prayed frequently for more grace and strength, I am still overcome, in many instances; and not unfrequently to my utter confusion. O blessed God! have mercy upon me. Thou art stronger than the strong man armed. Thou canst wrest from him his weapons; and make a feeble unworthy worm to triumph in thy strength. Oh! give me a humble confidence in thine assistance, and a distrust of my own power. Waxing strong from a sense of my own weakness, may I march forward, under the banners of King Jesus, and, with the sword of prayer, transfix every spiritual foe. Give me this, and thine shall be all the glory and the praise."

Again, *December* 19*th*, he writes,—" I feel this evening a love to all men. If there is a person to whom I am inimical, I am unconscious of it. God appears to me exceedingly glorious, and his Son altogether lovely. It does appear to me that I am willing to spend and be spent in his cause."

In this happy frame of mind he continued for many weeks. But towards the close of the winter he frequently speaks of trouble from his besetting sins. Of these, two appear to have been quite prominent, pride and love of the world. He calls them—" my two most besetting sins."

In his diary of *April* 3*d*, he alludes to a cause of spiritual distress, and want of profit from the ordinances to which others may well give heed. After complain-

ing of his "neglect to prepare for the Sabbath," he adds,—"I have found from experience, that consolation and hope are dealt out to me, much in proportion as I am careful to prepare beforehand for the different exercises of religious worship; and that I always find a cause for distressing doubts and fears, in the relaxation of my faithfulness in the work of the Lord. Such, indeed, is my miserable depravity, that I am continually straying from duty. Have mercy on me, O my God! for the Redeemer's sake."

His diary during the remainder of his abode at Fairfield presents little else than complaints against himself for his "foolish neglect of duty," his love for the world, his forgetfulness of the word, his wasting the precious hours of the Sabbath, his consequent "weeks of dull devotion and insensibility to the pains of hell or the glories of heaven." "Sometimes," he says, *July* 31*st*, "the Sabbath has found my mind in a tumult of ungovernable passions; at others in a state of sluggish indifference. For this the Lord has evidently punished me by leanness of consolation and hope."

In all this we discover the unshaken determination to be honest with himself—to ferret out every hidden lust, and give no quarter to any sinful propensity. His sins are his abomination; he loathes them; he strives to shake them off; he prays, he pleads for deliverance. Nor does he struggle and pray in vain. All this conflict is but for a season. He comes forth unharmed—a conqueror and more than a conqueror through him that loved him.

During the period of his residence at Fairfield he greatly endeared himself to the people. The Hon. Roger M. Sherman remarks, that "he was much

esteemed by his friends, and I presume never had an enemy. Respectable literary and intellectual endowments, with an excellent moral spirit, and great fidelity in the discharge of every duty, made him very useful and much beloved. He was not of that order of men who surprise and charm by traits of originality, but of *the better class*, who, by judicious and constant devotion to useful objects, raise monuments to their fame by the good which they accomplish. All can bear witness to his happy influence on the intellectual, moral, and social character of his pupils, and to the aptitude of his intercourse to improve the society with which he associated."

The Rev. Dr. Humphrey says—"I knew Dr. Baldwin intimately for more than thirty years; and to know him, as I did, was to be often reminded of our Lord's memorable commendation of Nathanael—'Behold an Israelite indeed, in whom is no guile.' I think that I never knew a man better entitled to that divine commendation.

"Our particular acquaintance commenced when he took charge of the academy in Fairfield, Con., where I had recently been settled in the ministry. This was in the fall of 1809. He was an eminently faithful and popular teacher. Such a perennial overflowing was there of kindness and benevolence in all his intercourse with his pupils, that I do not believe that there is one of them living, who does not remember him with gratitude and affection. Though not a member of my family, he was as intimate at our house as a brother, and as a brother I loved him. We walked together, we read together, we prayed together, we compared our respective views on a great variety of subjects, particularly re-

ligious, with the most perfect freedom; and that entire confidence, which I soon learned to repose in him, I never found the slightest reason to modify or regret. I would intrust him all that was in my heart as safely as I could my bosom-companion."

CHAPTER VI.

Enters Theological Seminary at Andover, Mass.—Visit to Dr. Emmons.—Journey to Connecticut.—Prepares a Tract.—Tests of Love to Christ.—Licensed to preach.—Labors at Nottingham.—Ordination.

It was the intention of Mr. Baldwin, in resigning the charge of the academy at Fairfield, to enter upon a course of Theological study. The rising fame of the Divinity-School at Andover, Mass., had reached him, and he longed to associate with the devoted youth who were there preparing themselves to labor in the vineyard of the Lord.

He arrived at Andover, November 11th, 1814, and the next day was admitted to the seminary. The disposition which he made of the intervening time may be learned from the following extract:—"I continued the instructor of Fairfield-academy till Sept. 9th, 1814, when I took an affectionate leave of my interesting pupils and friends there, and after a visit of seven weeks to my parents, whom I found in comfortable circumstances, made my way directly to this place. My eyes appear to be, in some measure, recovered from their weakness. My health has been and still continues to be good; and I have thus far been remarkably prospered in my lawful undertakings.

"The good people of Fairfield appeared to be satisfied with the manner in which I conducted the affairs of their academy. My pupils testified much regret at my leaving them. During my stay at Durham, I taught a small school, with whose demeanor and improvement I was well satisfied.

"But there is one part of my conduct of which I have much reason to be ashamed; I refer to that which respects my Creator. With all the means put into my hands of obtaining divine wisdom and growth in grace, I have been slow to learn, extremely slow in my progress in the path of life. I have been too much delighted with the praise of men, labored too much to commend myself to those who are far from righteousness. My works testify that I have lived unto myself and not unto God. Accordingly the bands of iniquity have become strong around me. O Lord! I am undone, but in thee is my help found. By the assistance of divine grace, I have resolved to amend my life, by forsaking my sins and devoting myself anew and entirely to the service of Jehovah. The Lord prosper this resolution."

While at Durham, among the friends of his youth, and called frequently to take an active part in their religious meetings, he finds himself too anxious to please, and to know what might be said of his performances. This leads him to condemn himself, *October* 31*st*, in the following manner:

"Inquiries into the religious state of my soul convict me of great indifference to my immortal interests, of neglect of prayer and sincere lamentation for all my numerous sins, and of an overweening attachment to the vanities of this wicked world. Yea, I fear this at-

tachment, already displeasing to God, is becoming still more excessive. Do I not actually perceive this in my increasing solicitude for the approbation and praise of men? Are not the religious duties I perform in public, especially when called upon to lead in them, a swift witness against me? Oh! how shall I answer for my roving thoughts, my respect for the good opinion of the individuals present, the pride which sometimes rises, in view of more than commonly good performances, when even that goodness consists rather in apt expressions and pertinent thoughts, than near approach to the throne of grace; and the mortification which, at others, succeeds to those more evidently indifferent and defective?"

In the seminary, he finds himself troubled with the besetting sin of theological students:—"There is nothing," he remarks, *November 27th*, "more foolish, and few things more dangerous to immortal souls, than the habitual indulgence of a criticising spirit, in the worship of God in his sanctuary. Preachers of the gospel must use their own manner.—Their message is from God, and with this we miserable sinners are principally concerned. To stand admiring, or despising, the manner of the preacher, when we should be listening to the *voice* of *God*, speaking through him, is sottish indeed. What! shall I find fault with the uncouth appearance of one who informs me that my house is on fire? When my friend calls me to a feast, shall I remember only the plate on which it is served up? Such a disposition would have turned my face from Paul, who did not use 'excellency of speech' in preaching the gospel,—yes, from the Lord Jesus himself.

"Blessed Redeemer! in this thing I have sinned; and since the meditations and examination of this afternoon have convinced me of it, be graciously pleased to make me humble and penitent before thee, and to bestow thy forgiveness, and a heart to refrain from this sin in future. May I ever be willing to sit at thy feet and learn of thee, whatever means of instruction thou mayest see fit to employ."

Placed again among his equals, or fellow-students, he finds an old trouble renewed:—"*Ambition* appears to be, at present, my ruling sin. Alas! there is ever something to draw my inconstant heart from God." Is not this the experience of all the saints? Do they not find it necessary to watch and pray without ceasing, lest they fall into temptation? Is there ever a time when they fancy themselves secure, that is not soon followed by a season of lamentation, on account of some surprise from an unthought-of source? "Let him that thinketh he standeth take heed lest he fall."

At the commencement of the year 1815, he bears witness to the goodness of God in the following record:—"I have had during the past year great occasion to bless God for his mercies. Sickness I have not known. My lawful undertakings have succeeded beyond my expectation; and I am finally brought to this sacred institution, where I have a prospect of completing my studies, preparatory to my entering on the work of the gospel-ministry. I would that I could say, 'My returns of gratitude have been proportionate:—I have spent the time and improved the talents allowed me in the best manner.' But alas! my conscience tells me—the state of my heart tells me, it is not so. At the end of another year, I find myself cast entirely on the mercy of God.

If I am not condemned to the lowest hell, it will not be in consequence of my deserts;—to the praise of sovereign grace it shall be attributed."

His ardent desire to be supremely devoted to his Savior has already been made sufficiently evident. He cannot stop short of the very highest attainments of grace. The example of others whose life had adorned their profession serves greatly to stimulate him.—"Am greatly pleased," he remarks, *January 29th*, "with the memoirs of Rev. Samuel Pearce, a minister of Birmingham, England. My heart says that it would be pleasant to imitate his love and zeal. It would be good to be such a Christian as Samuel Pearce. And what hinders?—My soul! what hinders? Have not I the same Savior? the same God? His Bible is my Bible. I may live as near the throne of grace as he. I may as sweetly chant the praises of God. What then hinders my becoming as eminent a servant of Jesus Christ? Blessed Redeemer! help me. I have crept long enough, when I should walk upright. I have long enough bent under the load of my sins. My lusts, my worldly joys and prospects, I renounce. Show me my duty. Point me to the path of freedom from the slavery of sin, and wash my soul in the atoning blood which thou didst shed for the sins of the world. I plead with thee, and cannot let thee go without a blessing."

Again he says,—"The idea of one day joining with such spirits as Samuel Pearce transports me with joy. Oh that I could live like that holy servant of God! Blessed Redeemer! help me. I would burst asunder the chains which have so long held me in captivity to this world; I would soar to brighter worlds, to more heavenly enjoyments."

So, too, after a season of darkness, he cries out, *Feb. 13th* :—" O Divine Immanuel! thou canst bestow all that I need. I come to thee. Do thou lift upon me the light of thy countenance—satisfy me with thy love. Oh! remove from me this carnal, unfeeling heart. I plead, I entreat. I would be like thine angels, without spot or blemish.

" Never have I before seen so much of the depths of sin within me. Shall I say that I am ' the least of all saints ?'—No, that will not do, I am the vilest of all sinners,—deserve not to be called a saint, much less to enjoy the privileges of Christ's saints."

It was by such a discipline that God was preparing him for that diligent, laborious, self-denying and humble ministry, to which he was afterwards called, and in which he continued with so much patience and success.

As one who deeply felt the need of such a spirit in order to enter upon such a work, he proceeded on the *18th of February* to renew, and without the least reserve, the consecration of himself to the service of his Lord and Master. After reciting some of the obligations which bound him thus to present himself to the Lord, he adds:

" By every consideration then am I bound to consecrate myself to God; and *this I now do ;* acknowledging that I owe all to him, and solemnly promising, by divine grace, to use the things of this world, my time, my talents, as the property of God. I also promise, that if God should ever see fit to honor me with the sacred office of the gospel ministry, that I will hold myself ready to labor in any part of his vineyard, to which his providence shall appear to direct me ;—that, neglecting

to confer 'with flesh and blood,' I will count it my joy and honor to spend and be spent in promoting his kingdom and glory in the world. This I promise, relying on his grace to enable me to be constant and faithful, till my Lord shall please to remove me from this world of sin and sorrow, where I shall serve him with never-ending and increasing joy."

Mr. Baldwin's room-mate, it appears, was not a professing Christian. The conversion of this friend he ardently sought. On the *25th of Feb.* he thus records the mercy of the Lord:

"I have, for some time, been very desirous that my room-mate, who came hither 'having no hope and without God in the world,' should have his eyes opened to see the misery of his situation, and embrace the Lord Jesus in truth. To promote this great object, a prayer meeting of a few individuals was organized about seven or eight weeks ago. And, blessed be God! last week this dear individual began to be concerned for his salvation; his sins rose in order before him and told him that God was to the impenitent 'a consuming fire;' that he himself was tottering over a tremendous precipice. Strong convictions immediately followed. He saw himself poor and wretched, blind and naked, and in want of all things. In this state, his heart rose against God; he loathed his service, and yet saw himself in infinite need of divine mercy. His convictions and distress gradually increased till the last evening, when an alteration was visible, though, I fear, not of an evangelical nature. God be merciful to him.

"During the past week I have thought little respecting myself; almost the whole of my anxiety has rested on my room-mate and others of my class, apparently in

the same deplorable situation; and yet my heart has been several times laid open to me in no ordinary manner. I have seen myself a miserable, unfaithful, proud creature; entirely unworthy and unqualified to have any part in the good work which God is evidently carrying on in this seminary. Yet I have delighted in prayer. I have felt an uncommonly ardent desire that God would have mercy on the unregenerated members of my class; and that he would pour out upon the whole seminary a spirit of prayer and supplication.

"There appears to be a work of grace commencing in the seminary. Christians are much awakened, and some of them not a little animated in view of what God is doing for immortal souls. Others are trembling in view of the wickedness of their hearts, and the possibility of their having deceived themselves with respect to their interest in Jesus Christ. Prayer-meetings are becoming frequent in different parts of the building. All this is of God, and 'marvellous in our eyes.' Oh! may he carry it on and have all the glory."

He proceeds with this interesting case on *March 5th.* —"The change in my room-mate's feelings turned out, as I expected, to be only a temporary relief from his sufferings. He enjoyed a kind of sluggish, careless ease of mind during the Lord's day; but, God be praised! his convictions returned the following Monday, and have continued, with little intermission, till now. On Monday he was much affected with the opposition of his heart to God. He saw distinctly that, were he in heaven, he could not find there, in God himself, the multitude of his holy creatures, or their holy employment of worship and praise, any thing in the

least delightful to *him*. Wednesday he seemed for a short time to lose his anxiety; it however returned the day after with augmented force, and with somewhat of a new character. What most affected him *then* was the extreme wretchedness of an unrenewed sinner. 'I *must* obtain salvation' was then and has continued to be the tenor of his conversation on this interesting subject. From appearances I cannot but hope that God will shortly appear for his relief. I see that it is all God's work. I pray, advise, and exhort, but appear to effect nothing.

"During the past week, the seriousness in college has considerably increased. We had our college-fast on Friday; and many found it a precious day to their souls. Never did I witness more apparent solemnity in the people of God, nor attend more interesting meetings than some that we then enjoyed. Dr. Woods preached to us at four in the afternoon, from Rev. 3: 17, 18, and had a most solemn audience. God is certainly doing much for us 'whereof we are glad.' It is pleasing to observe what a spirit of brotherly love and confidence appears to be lighted up among us. We fall into conversation on experimental religion, the glories of the gospel, and the blessed portions of the saints, almost as naturally as we breathe. Humility is promoted. Each esteems another better than himself.

"Brother Caldwell still continues pressed with the load of his sins, and not able to look to Jesus for comfort. Blessed Savior! this is all his fault.—Thou hast made abundant provision for sinners. If they reject thee and thy gospel, it is but right that they should be suffered to reap the bitter fruits of their folly.—Brother Fisher is more than ordinarily serious. Several pro-

fessors of religion are trembling, and one or two have found comfort in a renewed dedication of themselves to God, and in the blessed light of his countenance.

"My experience during the week has been checkered, or rather I should say spotted, with sin and misery. I have not felt that enlargement in prayer which some of my brethren speak of; and I have moreover been left of God to indulge much spiritual pride, and to waste a considerable portion of my precious time. I find myself necessitated to cry out, 'God! be merciful to me a sinner.' Here is all my comfort and hope:—'Christ came into the world to save sinners;' and though I be the vilest of all, I find in myself a disposition to trust in the riches of free, sovereign grace. God may do with me as he pleases; I have no will of my own.

"God is, at the present time, carrying on a glorious work of grace in Princeton-College. About forty students are already reported to have found comfort in believing; and the work still progresses. May the Lord carry it on, and get to himself abundant honor."

One week later he writes despondingly:—"The convictions of my room-mate still continue, but I fear with some abatement since last week. I exceedingly fear that he will be left to neglect this precious opportunity of turning to God. His mind is much on trifles, running after false comfort, and finding out false ways of coming to Christ. The language of his conduct appears to be 'any thing but repentance. Give me any work to perform, any hardship to endure, any danger to encounter, and I will never flinch. But repentance, Oh! repentance is the thing I abhor.' Such is, indeed, the language of every unrenewed heart, in view of 'the lessons of the Lord.'—Such were mine. Wonderful,

truly, is the grace that enables me to rest on Jesus, if indeed I do rest there. Should I ever reach heaven, the universe will have in me a specimen of what almighty grace can do."

His views respecting the missionary work may be gathered from what he says of himself, *March 19th*:— "It does seem to me that I love a sovereign God, and yet I know not how it would affect me to receive a message from him to devote myself to the most difficult and unpleasant calling in his service. A missionary is wanted among a tribe of Indians of the Six Nations. Suppose that the application were made to me. The first inquiry ought surely to be, Am I a fit person for the station proposed? My friends might possibly answer the question in the affirmative. Should I be satisfied with their decision? Would it not go against all my feelings, all my fondest anticipations? Should I not, like Jonah, hasten to flee from the face of the Lord, preferring ease and worldly prosperity to such painful and unpopular exertions for God? These are questions of serious import, questions which my heart appears but too loth to answer at all. O Lord! prepare me for thy whole pleasure. Give me that unreserved submission to thy will which characterized the Lord Jesus Christ, which dwelt richly in his apostles, and which must, in all ages, distinguish them who love thee in deed and in truth, from such as say unto thee 'Lord, Lord!' but do not the things which thou hast commanded. Oh! suffer me not sinfully to contract my desires after usefulness in the station that thou hast allotted me; but may my whole soul be engaged in thy service."

The following letter to his brother, dated *April 5th*,

was in reply to one announcing the intention of their parents shortly to remove to the state of Ohio:—"I had written a letter to father, and sealed it, when yours came to hand; detailing what I did not much expect to hear. My resolution was instantly formed. God permitting, you shall see me the next vacation. It commences in four and a half weeks. There will be no need of your sending me the money requested, as I can probably succeed in borrowing what will be necessary for the journey. My health continues to be good, and my eyes are quite well; I need not repeat what I have so often said, that I am pleased with my situation.

"I have nothing to say about the *policy* of your removal to Ohio. You have undoubtedly done what you thought best. God is everywhere. He can bless us in all situations and circumstances; without his blessing, all our efforts will prove abortive, if not destructive.

"We have much religious intelligence of an interesting nature: but as I hope to see you soon, I shall not now go into particulars. All however agree that the interests of Zion prosper. So many and extensive revivals of religion were never known, in this country, before."

The work of the ministry evidently gains upon his affections. As he advances in his studies he longs more to be a holy and useful minister of the gospel.—"Last evening," he says, *March 26th*, "I commenced reading the Life of Spencer, and must truly say I am astonished at the representations given by his biographer of his superior endowments of mind; particularly do I admire the early graces of his soul. A lad of fifteen writes better on the interesting subject of experimental religion, says wiser things respecting the proper qualifica-

tions of a gospel-minister and the best way of obtaining them, than the oldest and wisest Christians. What cannot grace do? Surely this is the principal thing. O blessed Redeemer! give me grace. Shed abroad thy love in my heart, and I will not fear to encounter any difficulties in thy service. Give me grace, and I will be another Spencer,—not indeed in talents, but in humility and zeal for thy service."

Again he remarks, *April 16th.*—"Never before have I experienced greater desires to devote my whole self to him, or more pleasure, in prospect of hereafter becoming a minister of the gospel. True I am weak, ignorant, and unworthy, and the responsibility is appalling. But there is an almighty, merciful, covenant-keeping Savior; and he has promised to be with his faithful servants 'even unto the end of the world.' Here can I rest the matter. Blessed Jesus! send me thy Spirit, give me grace, and I shall not fear to undertake any thing in thy service."

No intelligence appears to have pleased him so much as the tidings of the spread of the gospel. He rejoiced greatly to hear that God was pouring out his Spirit anywhere, and greatly longed to share in such blessings.—"Letters from Yale-College," he says, "bring us the most gratifying intelligence. God has commenced a most interesting and powerful work of grace in that seminary. It is of recent standing, but already general. Convictions succeed each other with great rapidity. As many as forty precious youth are rejoicing in their escape from the thraldom of sin and Satan into the glorious liberty of saints. The church is active. Ministers are lending their assistance, and the whole appearance seems to promise a great ingathering of

souls to Jesus. Blessed be the Lord, who thus remembers and answers the desires and prayers of his people; who thus raises up able and faithful ministers of the New Testament, to break unto his chosen people the bread of life! May this great work go on and prosper."

He passed a portion of the ensuing summer at Franklin, Mass., "where," he says, "God raised up friends for me, and thus rendered my situation quite pleasant, and I trust not entirely unprofitable to me. I became acquainted with Dr. Emmons, from whom I received some assistance." The influence of the instructions of this venerable man, who preceded him only a few weeks into the world of spirits, may be seen in the record that he makes, after his return, of the state of his heart. "I am, if a Christian, a weak and ungrateful one. This I will testify against myself; I should be willing to have it known to the universe, would such knowledge promote the glory of God. Such, I think, is my state of religious feeling at the present moment; therefore I have little fear of hell. Sin, not destruction, makes me lament. It appears to me that I should be willing to die to be freed from sin. And yet I am continually practising it.—How inconsistent! Blessed God! grace must do all—I rest upon grace, grace alone."

How much he deprecated a continuance in the ways of folly, or even in coldness of the heart towards God, may be seen from what he says *July 16th*:—"To think of living, after this, as I have done in times past, so far from God, so in love with the world, so fearful of its frowns, so much elated by its smiles, is indeed painful; it is more than I can endure. It appears to me that the

annunciation of my speedy departure out of life would be infinitely more tolerable."

He evidently derives great profit from the memoirs of God's dear servants, and delights in those most who most resembled their Lord.

"*Aug. 6th.*—Have been giving some attention to the Life of Winter. The character of that man of God, as drawn by the Rev. William Jay, is equalled by few, excelled by almost none. Particularly, I would notice, the constancy of his Christian love, exertion, and hope. To labor for God was his meat and drink. The state of mind which would be regarded as religious ecstasy, was with him a permanent habit. His deadness to the world was most remarkable, as was likewise his disinterestedness and humility. And then his charity!—Alas! how little my feelings and conduct correspond with those of Winter! Yet I have more advantages for usefulness. Do thou renovate and influence all my affections in such a manner, that like Winter I may cheerfully devote all my powers of body and mind to thy service. In due time, abundantly qualify me for the ministry of the gospel; or, if that be not thy pleasure, prepare me to serve thee in some other capacity. I would be diligent and faithful in thy service, till thou shalt call me to a world where sorrow, temptation, and sin shall have no place; where instead of the imperfect services that I now yield thee, I shall present to thee a pure and acceptable sacrifice. Oh, come that joyful day!"

On completing his first year in the seminary he endeavors, like a prudent man, to cast up and settle his accounts. As usual he finds no satisfaction in his spiritual attainments. His worldliness he attributes to

his "neglect of frequent meditation on the character and operations of God." "Regeneration," he remarks, "does not, it is true, necessarily diffuse an equable or great degree of warmth through the heart, but it does kindle an inextinguishable fire. There is ever something in the Christian congenial to heavenly employments. At times he pants for the celestial regions; his soul says to God, 'Whom have I in heaven but thee? and there is none upon earth that I desire besides thee.' How happy is that man, whose state of mind is habitually thus! Give me his consolations, his joys, and princes may take the honors and pleasures of this world to themselves. They are welcome, thrice welcome to all, and to ten thousand times more, if they can obtain it.

'The Lord my shepherd is,
I shall be well supplied;
Since he is mine and I am his,
What can I want beside?'

Nothing, blessed Jesus! I want nothing more."

Of an afternoon-visit which he made, the next day, to a Christian family in the vicinity, he says,—"Seldom have I been more pleased or profited by an afternoon's conversation. *Religion was almost the only subject, and evidently the favorite one.*" How truly the Christian may be known by the objects of his delight!

The ensuing vacation was passed in pleasant and profitable recreation, for the most part at Franklin, Mass. It was, as he describes it, "unusually pleasant. I went first to Franklin, where I employed myself some time in preparing a Tract on "Fashionable Amusements." Mr. Fisher and family received me with much kindness. I am much indebted to the liberal hospitality of that interesting house.

"During my former residence in Franklin, I had conversed with several individuals on the importance of embracing the gospel. One, who overheard some such observations to her husband, was pricked at the heart. I found her now in the greatest distress, and so left her. May the God of all grace have compassion on her immortal soul! The few exertions, which my situation allowed me to make in favor of religion, appeared to be crowned with some success. But while I regard this as encouragement to faithfulness in the divine service, it most certainly stands me in hand to beware of self-dependence, of every thing which looks like boasting.

"The appointment of brother Fisher (Alexander M.)* to a tutorship in Yale College, called him to Connecticut, and I accompanied him. We started three weeks after the commencement of vacation, and reached New Haven on Friday; where I spent a single night, and then proceeded to Fairfield. I was received by my friends and former pupils there, in the most cordial manner. The work of grace, which began there the last spring, has been interesting and extensive. About fifty give evidence of a gracious change in their hearts. Twenty-four were propounded for admission to the church, the Sabbath that I tarried with them. Several of these were my former pupils. I conversed

* Mr. Fisher was a native of Franklin, and it was at his father's house that Mr. B. had been so hospitably entertained. They were class-mates both at college and the seminary. Mr. Fisher was elected Professor of mathematics and natural philosophy, in Yale-College, in 1817, was esteemed as a man of superior talents, and perished by the shipwreck of the Albion on the coast of Ireland, April 22d, 1822. His loss was deeply deplored.

with most of them on the subject of religion, and found good reason to praise God in their behalf. After five days most agreeably spent at Fairfield, I set off on my return to Franklin.

"Durham lay in my way. I spent the succeeding Sabbath with my relations, and found them much engaged in the best of causes. Religion flourishes in Durham. About twenty-five persons have apparently changed their character, during the past summer, and many more are inquiring, 'Men and brethren what shall we do?'

"From Durham I returned to Franklin, by the way of Hartford. The remainder of my vacation, which was less than a week, I spent there. Nothing remarkable occurred during the rest of my journey, unless I except my base forgetfulness of God, by the way. Blessed God! how ungrateful am I for all thy mercies. They are renewed unto me every moment. I cannot live without thy support, and yet I forget thee. Thou hast sent thy beloved Son to die for my soul, and yet I forget thee. Oh! suffer it to be so no longer. 'Let my right hand forget her cunning,' rather than that I should forget my Redeemer and my God."

The Tract, of which he speaks above, was afterwards revised by the Rev. Dr. Woods of Andover, and published by the American Tract Society, at Boston, as No. 73 of their publications. On the formation of the American Tract Society at New-York, it was adopted by them, and may be found in the third of their volumes of Tracts. It contains twelve pages, and presents a fair specimen both of his mode of reasoning, and of his sentiments in relation to these fruitful sources of ruin. It has had an extensive circulation, and, by the blessing

of God, has led many to renounce the world and its vanities. In 1828 a clergyman of Kentucky remarks, —"I handed the Tract, *on Fashionable Amusements*, to an intelligent and fashionable young lady, and it proved the means, in the providence of God, of her awakening and conversion."

In one case the reading of this Tract by an individual resulted in a revival of religion, and the rescue of a feeble church from destruction. "A missionary, laboring in a town in Vermont where religion had greatly declined, gave the Tract on "*Fashionable Amusements*" to a young lady, just as she was preparing for the ball-room. She read it and trembled, but persisted in attending. Her gay companions saw, in her depressed countenance, that her heart was sad. They wondered and reflected. The Spirit of the Lord was there. Her conviction of sin increased till she found rest in Christ. Others became alarmed; a revival of religion commenced, and thirty persons were hopefully converted. They united with the church, which at the time was almost extinct, and the missionary then among them was settled as their pastor."

What untold blessings may have followed from the reading of that one Tract, not only in these two cases, but in many more where its truths have been lodged in the heart by the Holy Ghost! How rich the reward to him, who by the grace of God is enabled to prepare such a message of mercy, and send it forth in thousands and tens of thousands to the world! How infinitely more precious is such an unpretending treatise than all the pages of Bulwer, Dickens, or even Walter Scott! Of an almost countless multitude it may be said, that

——— "To their hut
A little *Tract*, a messenger of love,
A herald of glad tidings, found its way:
It told of God, the Maker; and of him
Who died for man's salvation.
They wept and prayed, and mourned a wretched life
Of constant sin—and gave themselves to God."

The record of his experience during the second year of his residence at Andover is very similar to that of the first. We find the same accusations of himself—the same aversion to sin—the same panting to be delivered from its power, and the same reliance on the blood of Jesus. As a specimen of fidelity to himself in self-examination let what he writes on the last day of 1815 be read:

"Heard a sermon this morning from Mr. Stuart, on the subject of self-examination. The principle that he assumes is, that genuine religion, or love to God, will discover itself in the same manner as love to an earthly friend.

"1. We love the company and conversation of an earthly friend.

"2. We esteem his associates and friends.

"3. We regret his absence from us.

"4. We are pleased with hearing any thing respecting his welfare, his actions, or his designs.

"5. If we have injured this friend, we are careful to make restitution, and to obtain his forgiveness.

"6. If this friend be a parent, guardian, or magistrate, we are careful to obey his precepts.

"The application of these observations is, indeed, extremely obvious; and, for any thing I see to the contrary, may prove a decisive test of our character. How

then is it with thee, my soul? Do I love the presence and converse of God? Prayer is, literally speaking, conversation with God. It does appear to me, that I can truly say I have found it occasionally, at least, as pleasant as the company of my dearest earthly friend. And if I am acquainted with the desires of my own heart, I should be unwilling to live without praying to God, even though he had not enjoined it on me as a duty.

"Christians esteem the friends of God. Here, again, it appears to me that I can find in myself some faint evidence of genuine piety. If I am not greatly deceived in this particular, I do love the friends of God,—I do esteem their society, and their conversation, in some proportion to its conformity to the requisitions of the gospel.

"Christians regret the absence of the Divine presence. Here I am greatly deficient. Yet it sometimes appears to me as if I could say, 'Whom have I in heaven but my God? and there is none on earth I desire in comparison with him.' It is the want of his visible presence which makes my sacred duties a weariness to me. And I think I can truly say, that I am never happy in a backsliding state. The world has never yet presented me with any thing which appeared to be an equivalent for the friendship and approbation of God.

"Christians are pleased with the word and public worship of God; as being sources from which they may learn his character, operations, and designs. And is not my mind, at times, deeply interested with the contents of the sacred volume, and with the ordinances of the gospel? But here I must acknowledge a great

and alarming deficiency. Blessed God! I can plead only for mercy. 'Pardon mine iniquity, for it is great.'

"Christians are anxious to obtain forgiveness of their offences against God. Restitution they are unable to make,—the Law condemns every transgressor. But they look to Jesus, 'the Lamb of God that taketh away the sins of the world.' Nor do they wish merely for the *pardon* of sin; they would be delivered from its *power*. The language of their heart is, 'Let me not sin against my God and wound my Savior in the house of his friends any more.' Oh! let me be humble and holy, that I may glorify my Father, who is in heaven.

"Finally, Christians will obey God. In these last two particulars, I find myself exceedingly deficient. Yet I cannot say that my experience does not furnish me with something favorable even here. Gracious God! if these conclusions are false, I pray thee, discover to me their falsehood. I would not deceive my own soul. I would love and serve thee in sincerity. I would be thine, entirely thine, now and forever."

On the occasion of the college-fast, in March, 1816, he is deeply affected with the low state of religion, and thus expresses himself:—"It is indeed painful to contrast the state of things a year ago in this institution, with the present. We were, at that time, waiting to see the conversion of our inquiring brethren. My roommate was particularly anxious for his soul. But all is over. He is now a worldling; pressing forward for the acquisition of mere human science, or of cold unpractical theology, with scarcely a thought of death, judgment, and eternity. O thou blessed Savior! shall he perish? Forbid it, dear Redeemer! I go to thee as the last, the only source of hope. Oh! let not this dear

immortal perish, for whom so many prayers have been offered up, of whom so much hope has been excited in the breasts of thy children. Let not Satan and wicked men triumph over the disappointment of those who put all their confidence in thee."

In May he again visited his native place, and was greatly refreshed by sharing with Christians of that neighborhood in the reviving influences of the Holy Spirit. After his return, and through the summer of 1816, he had many precious seasons, of which he speaks in the following extracts:

June 30th.—"Have had, since the last Sabbath, several interesting religious conversations with different brethren of the institution; and, I trust, not without benefit to my own soul. It is delightful to anticipate, in thought and conversation, the blessed employments of the saints in light. We thus begin our heaven while on the earth. We become animated with a glimpse of that glory which beams on the celestial inhabitants, and are warmed by a spark of that fire which inflames them."

July 3d.—"Have had some pleasing views of God and the blessed state of his children, this week, which have been attended by an increased desire to live accordingly. Oh the blessedness of that man who lives habitually above the world! Still happier is he, who, having finished a life of holy activity, is entering the kingdom of his heavenly Father. But release from my work I must not expect at present, I must not desire it inordinately. God has placed me here to act for him. I am his servant. What he enjoins I must, and, by his grace assisting me, I will do, constantly and cheerfully. Yes, lovely Jesus! I will labor for thee. But my own

strength is nothing. I need thy presence, thine assistance, thy blessing. All must come from thee; and thus all the glory will belong to thy grace; Amen, and Amen."

July 7th.—"Began the last week with fasting and prayer. I enjoyed much satisfaction in religious duties, and was enabled to keep my heart with some diligence, during the first part of it. In the mean time, religious conversation delighted me. I felt a strong desire to live near to God, and to be conformed to his holy image. *The thought of death became pleasant to me,* as it would remove from all liability to offend against my God. I saw sin to be exceedingly hateful, and on this account, more than from the fear of future punishment, prayed to be delivered from it. Love to the brethren and compassion for immortal souls possessed my soul; and I looked forward with satisfaction to the time when I shall probably be more active in the service of Christ. How heavenly, rational, and pleasant were these feelings!"

"Since I made a public profession of religion,—indeed, since I first entertained a belief of my conversion to God,—the ways of the world have ceased to give me even tolerable satisfaction. I *cannot* live for any length of time very far from God. I believe that a state of separation from him, and such a sense of my sin and wretchedness as usually attends or immediately follows it, would break down my spirits, and render me either a maniac or an incurable invalid, perhaps both. Lord! I bless thee for this constitution of my nature. It keeps me from many sins, and prompts me to many duties.

"I have just now a pleasing sense of the wisdom,

justice, and benevolence of God. It appears an infinitely desirable thing to leave myself and mine in his hands. There is no reason why I should indulge much anxiety respecting my worldly circumstances, or those of my absent friends. God will be glorified;—that should satisfy. Jesus Christ will be honored by all;—this should raise in me the highest emotions of joy."

A lovely description, and a rational one, of his Christian assurance is subjoined:

July 14th.—"I have seldom been greatly distressed with a fear of being finally 'a cast-away.' My religious distress most generally arises from the perception of my vile ingratitude to God for all his goodness, or from that of my worthlessness as a creature of God. It not unfrequently appears to me, that I might safely exchange my sins with any man in the world, not excepting the worst public criminals. Yet my hope of heaven remains, because it rests not on what I do, but on what Christ has done for me. I cannot perish with such a Savior. No,—heaven and earth shall sooner pass away.

"But may I not be deceived in supposing that I have an interest in Christ? It is at least possible. And the little progress I make in the divine life, the power of particular sins over me, particularly the partial manner in which I execute my resolutions of amendment, would seem to render it probable. But then, again, I seem to be assured on the best grounds that I love God and his Christ. I see in the character of God something so exalted and yet amiable, something in his government so desirable, that I willingly adore and love, and, as it seems to me, give myself up to him. I also love the people of God, and, if I am not greatly

mistaken, in proportion as they are conformed to his holy image. I frequently forget my own interests. It seems to satisfy me, that I am always with God, and shall ever be with him. Were God to hate me, say I to myself, I should still love him. For I see nothing in my feelings of heart, or in my actions, which merits his love. I am an unprofitable servant, though I serve a good Master. My baseness has been peculiar, and nothing now remains for me to do, but to serve this abused Master with all fidelity, without stipulating for a compensation. Should he send me to hell, it would be just; should he admit me to heaven, it would be wonderful grace. He will not, he cannot, from his nature, do me any wrong, and this ought to satisfy me.

"But am I not, in all this, placing myself under law? No;—I view God through the medium of the gospel. The law gives me no hope, as a means, or rather as a way of obtaining life; but as a rule of conduct, it does give me pleasure. All my hope is in Christ. Still, there is so much of justice and goodness in God, that I cannot but rejoice in all his dispensations, in those which affect myself as well as in those which affect others. On this ground, I cannot be over-anxious to know what God will do with me here or hereafter. The Judge of all the earth will do right,—he will do what is most glorious for himself and beneficial for his kingdom. What more can I ask or wish for?

"But may not impenitent sinners talk in the same strain? May they not excuse themselves from duty, on the ground that every thing they do, and every thing that God may do to them or for them, will promote the greatest general good? I think not, with the feelings that I experience. When I am most at ease respecting

the manner in which God will dispose of me and others, I have the most precious views of his glory, and the most ardent desire to promote it. When heaven seems nearest and most certain, the world seems least attractive. The more God does for me, the greater appears my obligations to keep his commandments. The goodness of God does not, then, become the certain occasion of sin, though I often abuse it, but it frequently draws me nearer to him, and stirs me up to greater diligence in his service.

"Of what then should I be afraid? Of *sin*, because it is hateful;—of losing the *presence of God*, because through his assistance alone I am able to resist and overcome sin;—of his *anger*, for who can sustain the anger of one he loves supremely? But the particular manner of God's disposing of me in this world or the world to come, ought to give me no uneasiness. Let me serve God, not for hire. Whatever is done with me, I am persuaded that the love of God will never be taken from my soul; that he who hath begun a good work in me will carry it on till it is perfected."

Having heard that his brother, then residing in Ohio, had been bereaved of a beloved child, he expresses his sympathy, *Aug.* 13*th*, in the following tender language:—"The letter containing an account of the death of your little son has reached me. This affliction was unexpected—it is severe. What shall I say to comfort you? What shall I do to heal the wound which this tearing away of your bone and your flesh has made? Ah! it is not in me to lift up whom God hath cast down; to heal whom he hath wounded. I cannot bring Dorence back from the grave.—Sweet child!—He was pleasant, he was dear to *me;* how pleasant

and how dear must he then have been to *you!* Yes, you prized him above every other earthly good. You would have given all you possess, perhaps your own lives, to save him from an early grave. But no; his hour was come. The pleasing object, upon whom you set your hearts, and whom you, perhaps, in fancy, saw rising from childhood to youth, from youth to manhood; —the solace of your afflictions, the sharer of your labor, and the staff of your old age, is gone. You will see him no more, till you pass into the world of spirits. So pass away all our earthly hopes and pleasures. 'Naked,' said Job, 'came I out of my mother's womb, naked shall I return thither.' Oh! why are we so slow to learn the vanity of worldly objects? Are we not strangers and pilgrims here below? Willing or unwilling, we must soon leave this terrestrial scene. God will not ask our leave to remove from us our friends and relations; he will not consult us respecting our own departure. Are we rich to-day? we may be poor to-morrow. Are we in health? sickness and death may be at hand. Have we acquired much influence and worldly honor? of these also God may deprive us suddenly.

"But I will not dwell on considerations so obvious. There are others which, as a faithful and affectionate brother, I wish to suggest. The affliction which God has brought upon you has its cause. That cause *may* be found in yourselves. It has its *object;* and that object must be particularly interesting to you.

"I do not suppose that God measures out his chastisements to his children, exactly according to their deserts. This is a world of probation, not of retribution. Job was not afflicted because he had sinned

above all the good men of his time. No;—he was singularly upright. 'Hast thou considered my servant Job,' said Jehovah, 'that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?' Yet even Job deserved his chastisements. When God showed him his glory, he abhorred himself and repented in dust and ashes.

"There is no doubt but God does, many times, afflict us for our sins.—Especially is this true of his redeemed ones. You remember why Moses and Aaron could not enter the promised land; why David was expelled from Jerusalem, by his wicked son; why Solomon had adversaries raised up to disturb his old age. God does not *willingly* afflict his children. But it is His design to make them exhibit the excellency of his religion, in their lives and conversation. When earthly objects engage too much of their affections, or are forfeited by ingratitude or abuse of them, God sometimes takes them away. My dear brother and sister! did you not love Dorence improperly? I speak not of inordinate but of improper love. We love things *properly*, when we love them as the gifts of our heavenly Father. We may also love as parents, brothers and sisters, and children, but we must not love *inordinately*. Did God see that you loved him the more for giving you that pleasant child?

"Were you prepared, by your acquisitions in piety, to enter on the education of an immortal? Suppose he had lived, would he have, first of all, learned from you, the being and perfections of God; his own ruined state, by nature, and the way of salvation through Jesus Christ? Would your example have been likely to enforce such instruction? Would he have perceived

from your daily conversation and conduct, that you loved the service of God more than any earthly good?

"Which had you most in view, in your calculations respecting this child—his temporal or his eternal good? Ask yourselves such questions as these. Recall to mind the tenor of your conduct since you made a solemn covenant with God, and promised to walk in all his commandments blameless. Do this prayerfully, and God may show you why he has visited you in this manner.

"But I observed that God has some *object* in afflicting his children. That object we may sometimes ascertain. Good men are sometimes afflicted to prepare them for more extensive usefulness. Had not David been a man of sorrows, we should never have received from him those Psalms, which have, for so many ages, delighted and comforted the church. God afflicts his children to *purify* them; and thus render their hopes of heaven brighter, and heaven itself more joyful to them. Paul was persuaded that all his afflictions would work out for him a far more exceeding and eternal weight of glory. God afflicts, to show Christians what is in their hearts. While things go well with us, we are apt to think that we are doing well for our souls. Afflictions may, in such circumstances, be necessary to teach us that our hearts are much worse than we suppose—that we have less submission to God, less desire to grow in grace, less concern for the honor of God and the salvation of men, than even our *conduct* appeared to exhibit.

"Have I then no consolation to give my dear brother and sister? I have consolation.—It was your heavenly Father who took away your little son. He saw the affliction to be necessary. Wait a little, and you will

perceive that he hath done all things well. Wait, I say, on the Lord. Cast your burden upon him, and he will bear it; your sorrows into his bosom, and he will remember them. Yes, 'weeping may endure for a night, but joy cometh in the morning.' Give yourselves away to God, and you will soon be beyond the reach of temptations and afflictions; you will soon shine as stars in the kingdom of heaven. Oh! if I could now be with you! But no,—it must not be. There is no need of it. The same God who keeps me alive; who hath redeemed my soul; who now sees me, and guides my pen to write these lines, is also with you. To his grace I commend you. My prayer shall ascend for your spiritual prosperity, and your temporal good. In return, do you remember what an arduous and responsible calling I am about to engage in. Ask of God, that I may have an abundance of grace; that I may be both faithful and successful."

A season of comparative dulness ensued, after which he again takes up the lyre and tunes it to the work of praise:

Sept. 17th.—"I have for several days past enjoyed a blessed season of communion with God. Jesus appears to me, indeed, 'the chiefest among ten thousand.' Oh! his infinite worthiness, beauty, glory! I long to be with him. I long to find a place in that happy world, where sin shall no more have dominion over me;—where I shall know even as I am known, and every power be fully employed for God. 'Bless the Lord, O my soul!'"

As the time drew near for his being licensed to preach the gospel, he more eagerly panted for the divine presence:

Sept. 19th.—"My heart panteth after God. I feel an almost-constant desire to be free from sin, and to enjoy the presence of my Savior. Oh! there is nothing else which can satisfy. The wealth of India is nothing without him. I ask not worldly good, O my Savior! but plead only for thy gracious smiles. And shall I plead in vain? Oh! tell me how I have offended thee, how I have grieved thy Spirit, and grant me grace to pluck every idol from my heart. Thou knowest my longings after thee. Oh! do not deny me thy sanctifying grace. Let me find thee present when I call upon thy name. I know that I am unworthy, and that I ask for infinite blessings;—but do I not know in whom I have trusted? I cannot distrust thy grace and power, O my God!"

Having completed his second year of theological study, he received a temporary and local license, according to the usage of the seminary, to preach. He did not, however, use his license until November 17th, when he preached in the academy at Andover, from 1 Peter 2: 7,—"Unto you therefore which believe he is precious."—"Had a strange mixture of feelings;" he says, "it was my first attempt. I thought that the Lord was with me some part of the time, especially during the singing of the second psalm. Fear prevailed to some extent, but I succeeded quite as well as I anticipated. Blessed be God!—*I do love the work.*"

For the most part, the ensuing winter was a season of far less enjoyment. His mind appears to have been somewhat distracted by anxious thoughts as to his reputation in the work of preaching, or what he calls, "ambition to recommend myself," and other temptations incident to his novel situation. "A worldly am-

bitious spirit," he remarks, *Feb. 24th*, "is my constant foe. Were I left to myself, there is no sin, into which this spirit might not lead me."

Still he lives only for God, and derives all his life from above:

March 3d.—"Feel," he says, "as if religion only could make me happy, and as if I could love nothing half so well. I long to be holy—to have my affections always going towards God. I know of nothing that I would not give up for him. Oh! he is indeed the fountain of all good. When shall I see him as he is? When shall the vain things of this life pass away? I know that I am utterly unworthy of a seat at Christ's right hand, and yet I hope *soon to have it*. Enable me, O my God! to wait with patience till 'my appointed time' come. Keep me near thyself. Blessed, all-glorious Savior! keep me near thyself."

On the fast-day, *March 8th*, he expresses himself still more decidedly:—"Blessed be God! he will never let me find satisfaction in any but himself. He is jealous for his own honor. For this I love him. Yes, I see that there is goodness in requiring his creatures to be entirely his. His service is the only one which is calculated to make them happy even here; Oh! what will it then be in another world? My heart pants after the enjoyments of that world. I am sick of 'the pleasures of sin.' If I were to live here always, it should be my endeavor to live near to my God. So I now think. But, Oh! my deceitful heart! Gracious Redeemer! save me from the effects of my own wicked propensities. Wash me thoroughly from all my sin; and give me grace to live near to thyself. I would ever keep thy example in sight. I would ever think of thy

self-denial, thy humility, thy love, thy cross. Oh! the sweet glories which beam from the cross of Christ! There is my hiding-place, my hope, my all. How joyfully should I cast my crown at the feet of him who 'had been slain!' How willingly would I forever sing the praise of my Redeemer! But, ah! language cannot express all. I feel his love, and I doubt not but that he will hereafter enable me to say how great it is.

"What, at this time, magnifies the love of Christ in my view is, the sense I have of my sinfulness. There is, as it seems to me, scarcely such another wretch in the universe; and yet I cannot doubt but that I love Christ, and that he loves me. Oh! if I shall ever reach the paradise of God, I shall wish to have it known how vile a sinner Christ hath redeemed in me. I shall wish to have all regard me as a wonderful monument of the efficacy of Christ's blood, and of the condescension of his love."

On the 22d he preached again at the academy from Luke 17: 25, 26. "My mind," he says, "was sunk. I had too much of the fear of man to preach acceptably to men. God, I fear, saw little in my services, which he could approve. In myself, I am ashamed and humbled before him;—but I do not despair of yet becoming a zealous and profitable preacher. I know what grace can do. I place all my dependence on grace. I owe all to grace. When it shall be no longer exercised towards me as actually defiled with sin, it shall still be my theme. I will sing of grace forever."

About this time he made an engagement to preach at Nottingham, 20 miles to the west of Portsmouth in New-Hampshire, during the spring-vacation. In view of it he remarks,—"The prospect of then entering on

the active duties of a minister is pleasant to me. But have I insured the assistance and blessing of God? It is a serious thing to have the care of souls. Heavenly Father! if thy presence go not with me, carry me not thither. Let me not become the means of destruction to immortal souls."

On the 25th, he is again in correspondence with his parents: "It is some time since I last wrote to you, and a still longer time since I received a letter from you. The good providence of God still continues to watch over me. I am going uninterruptedly forward in my preparation for the work of the ministry. Things here continue to be favorable to the cause of religion. We have more than sixty students in the seminary. The calls made upon us for ministerial service, when we leave, are numerous. Were a hundred to graduate the next fall, they might find sufficient employment.

"In the mean time, revivals of religion in New-England, New-Jersey, and the state of New-York are uncommonly numerous. In the district of Maine, several have occurred. In New-Hampshire, religion is said to be remarkably flourishing. In Vermont, not less than a hundred towns are said to be visited with refreshings from the Lord. In some places two or three hundred entertain hopes. Waterbury and New-London in Connecticut, are experiencing a divine shower. In the state of New-York, as many as sixty congregations are visited. In Bloomfield and twelve or fourteen adjoining towns, the work has been very great. As many as two thousand are the apparent subjects of it. There is a powerful revival of religion in Newark, Elizabethtown, and several adjoining places in New-Jersey. This state is still favored with divine influence. There

is a revival in Worcester, and in some other places near it, also in Charlestown. Indeed, the Lord does great things. Nothing like this great work was ever witnessed in this country before. Never was there such a spirit of exertion for Christ.

"I told you that there were many calls upon us for ministerial labors. I had respect to the senior class. We begin to feel as if our term of preparation were almost expired. I hope to be licensed to preach abroad in about five weeks. My intention is to put myself under the care of a presbytery. I have preached once in the seminary since I wrote to you, and expect to supply at Nottingham, (20 miles from this,) during the spring-vacation. I think I can say, that I love the good work. You will not cease to pray that I may be faithful and successful.

"I am not yet determined where I ought to go immediately after quitting here—hope that Providence will make the way plain. Any information respecting the religious state of the country about Atwater would be interesting.

"After all my preparation for what some would think an enviable earthly situation, I am sometimes constrained to think, that it is better for me to die than to live. Yes, there is rest in heaven. Here, we are far from our Father's house. A thousand snares await us, a thousand evils fall upon us. But through Jesus we shall triumph over all. Oh to be like Christ, to live for Christ! I trust that my dear parents find consolations in these things; that they are seeking a better country than this world affords; that they seek a city whose builder is God.

"My parents may know that I succeed in preaching

as well as I expected. It is new business to me yet, but it is very grateful to my feelings. Why should it not be so? I have long anticipated it. I have gone through a long course of study to be prepared for it. And you may be assured that I have never regretted having studied so long."

The anxieties attendant upon preparation for the active life of the minister proved unfavorable to his religious comfort. Of the six weeks previous to the 6th of April, he says,—"Never in my life did I so add sin to sin. I know that I am deserving of the lowest hell. I would get very low before thee. The very dust is my place,—is better than I deserve. Put me among thy hired servants, O my God! and I am content. Do any thing with me, only preserve me from sin."

Before entering upon the fulfilment of his engagement at Nottingham, he drew up a series of precautionary rules, that are well worthy the attention of all candidates for the gospel-ministry:

April 27. "It seems to be requisite that I should, during the coming vacation, guard peculiarly against the following things:

"1. *Displaying myself.* Let me beware of this, particularly when I enter the sacred pulpit, attend social meetings, or converse with persons of information on the doctrines of the gospel.

"2. *Being elated with the approbation of men.* Every young minister is liable to be flattered. Good men often mistake in this particular. They bestow extravagant encomiums, and without much considering their pernicious effect.

"3. *Discouragement arising from my own unworthiness.* God can make his word effectual, though it be

dispensed by a weak and sinful man. I do not expect to convert men by my own power, wisdom, or goodness.

"4. *Impatience and a hasty spirit.* I must bear equally with the weakness of some and the forwardness of others. The blessed Savior suffered 'the contradiction of sinners.' He was never angry, impatient, nor peevish.

"5. *Sloth.* I find myself disposed to spend my vacation unprofitably. I am apt to indulge in sleep, in useless conversation, and romantic and idle thoughts.

"6. *All excess in eating.* The pleasures of the table are a snare to me.

"By the grace of God assisting me, I hope to live nearer to him, and to do more for him, than I ever did before in the same time. This is my desire. Lord Jesus! enable me to compass it."

After a suitable examination, he was, in due form, licensed by the Presbytery of Newburyport, on the 1st of May, to preach the gospel.

The hope, so fervently expressed, of being more than ever useful in his Master's cause, proved to be not visionary, as the record of his labors in N. will show:

May 4. "Preached to-day at the South meeting-house. The audience was small, on account of a baptism among the Baptists, in Mr. Merrill's congregation. Text in the forenoon, 'Unto you, therefore, which believe,' &c. In the afternoon, 'Cast ye the unprofitable servant into outer darkness.'

"The people in the forenoon were not remarkably attentive. They, however, manifested some feeling near the close of the discourse. In the afternoon several of them wept.—Precious souls! God grant that

you may not be left to neglect the great salvation. The sight of more than ordinary feeling added to my animation. I trust that God was present. Oh! may he be with us in all our meetings. May he assist all my feeble endeavors. May his grace be sufficient for me; may his glorious power shine forth in this place in bowing the hearts of sinners into sweet submission to him. I long, O my God! to witness thy salvation among this people."

May 11. "Preached to-day at the North meeting-house, to a large audience. God seemed to give an energy to his word. Many were in tears. Oh that he would appear to build up Zion in this place! I see that I can do nothing; and feel, I *think*, a disposition to give him all the glory.

"I had some enlargement in prayer to-day;—but fear that it was more the effect of a high state of animal excitement than of divine influence. I am in great danger of giving way to merely animal feelings. If I know my heart, I do love the work of the ministry. But I have many wrong feelings in regard to it. I am too fond of popularity. What a wretch am I, to think of exhibiting myself, when I should hold forth the Savior alone! I do indeed stand in perishing need of grace. Oh! give me grace—grace. Nothing else will satisfy. I would be like thee, my Redeemer!"

"Appear to myself to find great delight in the worship of God. My heart goes out after my Savior. I do love him and his cause. His character is precious, and precious is his salvation. Blessed Jesus! I cannot tell thee how much I love thee, but thou knowest. It is fit that I should love thee much; thou hast forgiven me much; grant that I may do much for thy glory."

To his brother he writes on the 24th, as follows:—"Father's letter, dated April 28th, has come to hand. It was forwarded by mail from Deerfield. No communication from my friends ever gave me more pleasure. I feel that we ought to recognize the hand of God, in so remarkably preserving the lives and health of our family in a new country. It gives me, however, some unpleasant feelings to reflect on your being so entirely destitute of the preaching of the gospel. Religion must, in such circumstances, soon come to be esteemed a secondary thing. Such indeed the world esteem it. But saith our Savior, 'What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?' What, my brother! would it profit you and your family, if you should become rich in the things of this world, but lose the everlasting felicity of the next? Let me have God and heaven for my portion, and I ask no more.

"It is vacation in the seminary. I was licensed to preach the gospel the first day of this month, and am performing the duties of a minister in this place. It is a destitute place, but the people seem to have some sense of the importance of religion. Several are under religious impressions. The church alone seem to hang back, and that discourages me. I have visited some sick-beds, and endeavored to preach from house to house.

"Vacation closes in about three weeks, when I hope to return once more to Andover, and complete my course of study. But where I shall go then cannot yet be determined. There is a probability that I shall visit Ohio, but I hardly dare to speak it aloud. You are

undoubtedly desirous of seeing me there, especially our dear parents, but you must give me up to Providence. I might stay in New England if I wished. The people here say, they would keep me, but I have told them, No. I have also received a formal application to preach, as a candidate, in a large town near this, but I have said, No.

"It would not be well for you to mention these facts; but they may teach you, that my seeing the western part of our country, does not depend on my *not* finding employment here. The calls for ministers are many and urgent. Our class of 20, which graduates the next autumn, are nothing to the demand. A hundred are wanted in these parts, and five hundred for the rest of our country.

"I am as much pleased with preaching as I had ever anticipated. It is a noble employment:—But, alas! 'who is sufficient for these things?' *I* surely am not. The experiment proves that *I* can regenerate no one. But this is my consolation, God hath committed the 'treasure' of the gospel to 'earthen vessels,' that the glory may be his. Most willingly, then, would I be nothing, that he may be all in all.

"My health is tolerably good. Nothing indeed prevents my calling it the *best*, but a cold which I took last week at Andover. My lungs are strong. And, I think, my voice will prove sufficiently loud and distinct. I preach without much labor. I hold two lectures on week-days, besides the exercises of the Sabbath."

At the close of the month he writes,—"Have been to Andover and to Windham to preach. Mr. Harris, of Windham, administered the Sacrament of the Supper here the last Lord's day. A large number of people

were present at the celebration, and behaved with great seriousness. I returned from Windham on Monday. Arrived at twelve, and found that the funeral of Mr. B. was to be attended at one. Went and preached. Number of people very great. B. H—— died Thursday morning, and her funeral was attended on Friday, at one P. M. I preached from John 13: 7. There was a large collection of people, who were very solemn. I then rode five miles, and preached in the school-house on Bush-Hill. Many attended. Text Matth. 11: 23. The house was crowded with people, and many were in tears. One notorious sinner followed me from Hill's Ferry to Bush-Hill. He appeared to be in great distress of mind.

"There are hopeful prospects of a revival here. Many have evidently a hearing ear, and some are under conviction of sin. But the church are still too much asleep, and the Baptists are swarming in beyond all measure. Should a work of grace commence, the visible contest would probably be great; but the same Lord who begins it will be able to carry it on to his own glory.

"Amidst the labors which devolve upon me, I feel myself too much disposed to neglect my own heart. The work is pleasant to me. I cannot, I *do* not, desire any better employment, than preaching the gospel. My feelings on this subject are such, that I am much delivered from doubts respecting my own spiritual state. I am indeed a miserable sinner, but I put my confidence in the Savior of sinners.

"I seem to myself to have been much assisted in some of my extemporaneous efforts, during the week; and yet my heart, during some part of the time, has

been in a bad state. To-night my feelings are composed, and I feel in some measure prepared for the coming Sabbath. Oh that the Lord would be with me! Blessed Jesus! be with me, and I want no more."

June 1. "Preached to-day at the North meeting-house, to a considerable assembly; many of whom were in tears. God is doing something for this people, and I hope will do still more. I find myself a weak, as well as an unworthy instrument. Should God condescend to make use of me in promoting a revival here, it will be most evident, that all the power is from him. My desire is, to be able to give him all the glory. Yes, blessed Father! the glory is thy due, all the glory. But, Oh! my ambitious heart! Keep me humble, blessed Redeemer! keep me humble. I need thy grace. Let it be sufficient for me."

The same jealousy, which he had manifested in other scenes for the honor of his Lord and the success of his cause, he now still more deeply feels in relation to the work of grace with which God was evidently crowning his labors. "I am constantly afraid," he remarks, "that my pride and ambition will prevent a revival of religion here. It seems to me, that such an unworthy servant of Christ, as I am, never had his labors blessed to the salvation of precious souls. I see that nothing but almighty grace can keep me from being exalted above measure. 'Oh! wretched man that I am! who shall deliver me from the body of this death?' Gracious Redeemer! thou, and thou only, canst do it. To thee I fly.

"I have much need of divine assistance, to go through with the labors of this week. Four meetings

are appointed; three of them to be lectures.—But I desire to leave all with God. He *can* support, and I trust, he will support."

The record of his labors in the vacation he completes after his return to Andover:—*July* 5. "Continued at Nottingham until June 14th, and then returned to this place, supplying Dracut," (adjoining Lowell,) "on my way. The attention to religion, which had begun to manifest itself at Nottingham, continued to increase. I preached several lectures the succeeding week-days, and always to large audiences. The following Sabbath I spent at Pelham, where I found a sober congregation. On my return to Nottingham, I attended the funeral of a young child, and preached. On Tuesday I preached again, at the house of E. M.; and on Wednesday at the South meeting-house, to the youth. Friday, 5 P. M., I preached my last discourse to them, at the Red School-house, in the southern part of the town.

"The revival had, in the mean time, become daily more interesting. Eight persons gave satisfactory evidence of their having experienced the new birth, and a great number were brought under conviction. There seemed to be a general inquiry excited on the subject of religion. Many of the Baptist denomination took great interest in the work; and several of them were, as I had reason to think, persuaded to seek their own salvation. In general, they treated me with great respect and kindness. I had frequent and earnest invitations to visit them; which I did not hesitate, when convenient, to comply with. Some of my conversations with them were refreshing to my soul.

"I left Nottingham with regret. The people were

urgent for my stay, though they submitted, like Christians, to what they perceived to be my duty. My labors among them were too great for my strength; but I have since in a great measure regained it. The last accounts from them show that the good work is going on. May the Lord extend it, and render it effectual to the salvation of many souls there, and in the adjoining towns.

"The Sabbath after my return I preached in Boston,—Park-street, A. M., and Old South, P. M. Last Sabbath I went to Danvers, and supplied Mr. Walker's pulpit. In the evening I preached a lecture for Dr. Worcester;—and spent the night at his house.

"My labors during the past vacation, have served to strengthen my desires after the sacred ministry. They have also raised my hopes of success. I perceive that God is ready to bless his word; and that the feeblest means may, through his blessing, prove effectual. 'God can work, and who shall hinder?'"

On the following Sabbath he is again preaching at Dracut to the congregation of Mr. Gould. "God has begun," he says, "a work of grace among this people. About 30 of them already appear to have experienced a change of heart, and numbers are under religious impressions." He is further cheered in his ministerial labors by the intelligence that "the work at Nottingham still continues."

In the course of the next month he preached at Haverhill and at Plaistow. Nearly fourteen years afterwards, when performing a similar service at the latter place, the compiler of these memoirs enjoyed the hospitality of a deacon in that church, and one of its firmest props, who attributed his conversion to Mr. B.'s preach-

ing on that occasion, and spoke of him with the utmost respect and affection. The knowledge of this result of his labors did not reach Mr. B. until more than 20 years after its occurrence. "Cast thy bread upon the waters, for thou shalt find it after many days." How many such disclosures will be made to the faithful preacher, after his arrival in a brighter world!

On *Wednesday, the 10th of September*, 1817, he was solemnly ordained at Londonderry, (N. H.,) to the work of the gospel-ministry as an Evangelist, by the Presbytery of Londonderry. On the 24th of the same month he completed his course of theological study at Andover, on which occasion his theme at the anniversary exercises was—"The Preaching of President Edwards."

CHAPTER VII.

New-York city in 1817.—Efforts to extend the Gospel there.—Mr. B. engages to labor as a City-Missionary.—Journey to New-York.

We have now traced the course of Mr. Baldwin to the time of his entering upon public life, and have seen in what way the Lord trained him for the work of self-denial in which he spent the remainder of his days. "It is of the very first necessity," said Luther in his appeal to the emperor and nobility of the German nation, "that we do not at all rely upon our own strength, or our own wisdom. If we begin even a *good* work with confidence in ourselves, God overturns and

destroys it." The Lord had both a good and a great work for the subject of this narrative to perform, and by a long course of discipline taught him to say,

> "I glory in infirmity,
> That Christ's own pow'r may rest on me;
> When I am weak then am I strong,
> Grace is my shield, and Christ my song."

Before we follow him to the scene of his subsequent labors, let us look somewhat into the religious history of the city of New-York, in which he was to be, for so many years, "a burning and a shining light."

The city of New-York contained, in the year 1817, a population of about 120,000 souls. The first Presbyterian church in this city was organized in the year 1716, and their first house of worship built on the site of the Wall-street church, in 1719. Their first pastor was the Rev. James Anderson of Scotland. This continued to be the only church of the name for forty years. In 1756, owing to a controversy which grew in part out of the substitution of Dr. Watts' version of the Psalms for Rouse's, or the "Old Scotch version," a part of the church withdrew, and formed the "Scotch Presbyterian church." This congregation erected a house of worship in Cedar-street, of which the Rev. John Mason, D. D. of Scotland, was the first pastor.

Shortly after the settlement of the Rev. John Rogers, D. D. over the Wall-street church in 1765, the congregation were blessed with a considerable revival of religion, and greatly enlarged. Measures were shortly after taken to erect an additional house of worship at the corner of Beekman and Nassau-streets, in "the

fields" where Whitefield frequently preached to thousands. The "Brick meeting" house was opened January 1, 1768, where the two ministers, Dr. Rogers and Mr. Joseph Teal preached alternately.

No further additions were made to the number of Presbyterian churches in this city until 1798, when the two collegiate churches united and built a third at the corner of Henry and Rutgers-streets, in the eastern section of the city. It was opened for public worship May 13, 1798, and the congregation placed, with the other two, under the collegiate pastoral care of the Rev. Drs. Rogers, M'Knight and Miller. In 1809 they were organized into three distinct churches.

About the year 1800, a branch of the Scotch church which had become connected with the Associate Reformed Presbytery, was organized into a distinct church, and over them both the two Drs. Mason, father and son, were settled as collegiate pastors. The new congregation erected a house of worship in Pearl-street, near the "Fresh water pond," or "Collect."

In 1807, owing to the crowded state of the Wall-street and Brick churches, an association was formed, who erected a house of worship in Cedar-street, between Nassau and William-streets, which was opened Nov. 6, 1808. The Rev. John B. Romeyn, D. D. was their first pastor. They are now known as the Duane-street church. In 1809 a society was organized, principally of Irish Presbyterians, who erected a house of worship in Orange-street, and were at first under the pastoral care of the Rev. John M'Neice. They are now known as the Canal-street church.

The Scotch Presbyterians erected a third church in Murray-street, near Columbia College, in 1810, and

Dr. J. M. Mason was the first pastor of the congregation. This is now the church in Astor-place.

A little band of Presbyterians, who resided in that part of the city which bordered on Greenwich village, were in 1811 organized into a church, and soon after erected a house of worship in Spring-street, near Varick. Their first pastor was the Rev. Matthew L. R. Perrine, D. D. They have since been known as the Laight-street church.

All these churches, with the exception of the three Scotch churches, were united together under the care of the Presbytery of New-York; and, together with the Reformed Presbyterian church, founded in the year 1797, and worshipping in Chambers-street, opposite the Alms House, under the pastoral care of the Rev. Dr. M'Leod, constituted in 1817 the whole of the Presbyterian interest in the city.

At this period, there were not more than 52 congregations of Christians, in the city, of all denominations. The average attendance on the several churches was not more than about 600. Making all allowance for children, invalids, and those otherwise necessarily detained, nearly one half of the whole population must have been living in an almost total neglect of public worship. The greater part of the churches were crowded into the lower and smaller section of the city. In the fourth and seventh wards, stretching along the East River, and embracing a population of 25,000 souls, there were not more than 4 churches. Destitute not only of a stated ministry, but to a great extent of the Bible, a large portion of this unevangelized portion of the city indulged in the most debasing immorality.

Intemperance, profanity, Sabbath-breaking and licentiousness prevailed to an alarming extent.

Such a state of things called for an efficient remedy. "The New-York Sunday School Union Society" was organized in February, 1816, whose "sole object was to arrest the progress of vice, and to promote the moral and religious instruction of the depraved and uneducated part of the community on the Lord's day." An intelligent observer remarks that when they "first engaged in their labors of love, they found the streets of the city and the habitations of the poor one living spectacle of intoxication. They were shocked to see the squalid misery, the loathsome disease, and still more loathsome moral deformity of infancy, youth, manhood and age; all occasioned by the habitual use of ardent spirits among the poor, without distinction of sex or years."

At the first quarterly meeting of the society in May, it was said in one of the reports—"By a systematic division of all that part of the city included by Catharine-street, the Bowery road, and Rivington-street, we were enabled to visit every house, and to ascertain most of the objects of the institution. This brought together at our first meeting about 300 children, mostly boys, from 10 to 15 years of age, whose mental stupidity was only equalled by their depravity and disrespect for good behavior."

A large proportion of this surplus population were miserably poor. In January, 1817, so extreme were their sufferings, that a large public meeting of citizens was called to devise some means of immediate relief. Six thousand dollars were contributed in a few days, and "so

prodigious was the number of distressed applicants for food, fuel and clothing," that the money was immediately expended. "Full 15,000 men, women and children received aid during the season from the hand of public and private charity."

In March, 1817, the Rev. Ward Stafford, then laboring in the employment of the "Female Missionary Society for the Poor of the city of New-York and its vicinity," published a pamphlet entitled "New Missionary Field." Having exhibited the destitution and lamentable corruptions that characterized large portions of the city, he remarked, "Let suitable men be employed to labor as evangelists; let them be aided by private Christians; let houses of worship be erected. Glorious conquests would then, with the blessing of God, soon be made; large churches and congregations would soon be formed."

These representations, together with the interest awakened in connection with the Sunday School effort, soon drew the attention of the Christian community in the city to their own *pagan* population. "The Young Men's New-York Missionary Society," which had been formed in 1809, as an auxiliary of the New-York Missionary Society, became in February, 1816, an independent body, and entered immediately upon the work of Home Missions. In December of the same year, an unfortunate controversy arose in the society in relation to doctrine, which resulted in the organization, Dec. 27, 1816, of "The New-York Evangelical Missionary Society of Young Men." On the 10th of the next month, the Rev. Samuel H. Cox was appointed to labor as their missionary in the destitute parts of the city. This was the beginning of

Home-Missionary operations in the city of New-York.

Mr. Cox had scarcely received his appointment before he was called to another and more inviting field. In the following March, the society made application to the Theological Seminary at Andover, for the services of one of the young men about to leave the institution. Mr. Samuel C. Aikin was, in consequence, received April 18th, as a missionary, into the service of the society, to labor among the destitute of the city.

The Rev. Dr. Humphrey says—"I had the pleasure of meeting the Young Men's Committee of Missions in the city of New-York, and warmly recommending Mr. Baldwin to their notice." In consequence of this recommendation he was received May 7th, 1817, as one of their missionaries. The rival society also took up the subject in May, and sought out a missionary to preach to the poor in the city. They engaged the Rev. W. W. Philips, of the Reformed Dutch church, who commenced his labors in the following October. After four weeks he was succeeded by the Rev. John E. Miller of the Presbyterian church.

This brief sketch may suffice to introduce us to the field into which Mr. Baldwin was about to enter.

Immediately after the anniversary he left Andover on his way to New-York. He passed the following Sabbath with Dr. Strong at Norwich. After spending several days very pleasantly in N., and receiving from Dr. Strong, Mr. Lathrop, and their families, many kind attentions, he left for Fairfield, where he designed to spend the following Sabbath. He arrived at New-Haven on Friday evening, where, by an unforeseen

providence he was detained for several days. Having passed the night at Mr. Foster's, he repaired next morning to the stage house, in time to start for Fairfield, but was unable to find his baggage, which the night before he had committed to the care of the landlord. No one could give any account of it. It contained all his apparel and valuable manuscripts, including the few sermons that he had written—his whole stock in trade,—save one that he had unwittingly committed to his pocket.

This serious loss arrested his steps, and he was obliged to remain. Mr. Merwin, the pastor of the 1st church urged him to preach the next morning, and he consented. The Lord's Supper was to be administered, and his only sermon was not adapted to the occasion. He commenced in the evening to write another, finished it the next morning, and preached it before the communion. The oldest son of the pastor was thereby brought under conviction, and Mr. B. heard the next evening that he had apparently experienced a change of heart.

On Monday, after attending a prayer-meeting in the vestry of the church, and addressing the people with much apparent effect, his trunk was safely returned to him, having been picked up on the steamboat wharf, whither it had been carried by mistake, and left unprotected during the night. The whole circumstance he regarded as most providential, and thought that it should "banish from his mind, in time to come, all distrust of God."

He reached Fairfield on Tuesday evening, and remained there a week. His preaching on the Sabbath was so favorably received, that he was urged to supply

the pulpit as a candidate for settlement. However flattering the prospect, and desirable as he regarded a location among a people to whom he was already so ardently attached, he was constrained to decline their request. On Tuesday he left for New-York, where he arrived the next morning, October 15th.

On the same evening the managers of the Society met, and an application was presented to them from the Fairfield people for his release from their service. They deemed the reasons insufficient, and "resolved that the corresponding secretary," the Rev. Dr. Spring, "be a committee to wait on the Rev. Mr. Baldwin, and that, should it meet his views, he be directed to labor in the city for the term of six months." It was by the representations of Dr. Spring, that he was induced to take up his abode in New-York, and undertake the self-denying labor of a missionary among the poor and destitute.

This result he announces to his parents in a letter, dated Oct. 26:

"Providence seems, at length, to have fixed my station in this city, at least for a few months. It is some time since I engaged to serve a Missionary Society formed in this place, with the expectation that they would send me into the western part of the state. Buffalo was marked out as having a destitute region about it.

"I accordingly came hither, prepared to make my way to Buffalo, and to commence my labors in its vicinity. From that place I hoped to extend my tours, even as far as New-Connecticut. But a 'new missionary field' has recently come into notice. This city contains about 120,000 inhabitants. Of these more

than 50,000 are destitute of religious instruction. They belong to no religious society, and attend no religious meeting. Half of them, perhaps more, are unable to read; and of those who can read, not a few have never seen, and some have never heard of a Bible. You will, of course, conclude that they are very ignorant. They are so; and they are, for the most part, as vicious as they are ignorant. In short, they are heathen, except that they bear the name of Christians.

"Perhaps you will wonder how these people could have lived for years within the sight of churches and the hearing of bells, without improving their opportunities. The fact is, these poor people have no seats in those churches, or but very few of them at the most. There are but 50 churches in the whole city. These churches would not hold more than 60,000 people, if every seat and aisle were occupied. It is quite impossible for the poor in this city to find seats, or even places where they may stand, in the houses of worship. They are, besides, too ignorant and vicious, and unaccustomed to attend religious meetings, to desire to worship God in his house. Somebody must visit them at their homes, and preach the gospel to them from house to house. A number of missionaries are actually engaged in this good work. The Society have voted that I be requested to stay and engage in it. As the vote is unanimous, and the necessity of a pressing nature, I think it is clearly my duty to stay.

"I conclude that you will be disappointed at not seeing me in Ohio the coming winter. But I trust that you have given me up for the service of the Lord. I might have done better for myself, than I probably shall do, by coming to this city. Several opportunities

were afforded me of preaching as a candidate for immediate settlement. But I hope that I have been enabled to refuse them, from a desire to be more extensively useful. I am indeed a soldier, enlisted for Christ. Oh! do not cease to pray that I may be faithful and successful in the station which God has here assigned me.

"You will be pleased to hear, that my labors have been, in some measure, owned of God, though *I* am nothing. I still think the work of the ministry the most noble of all works. My largest desires are satisfied with the prospect of preaching Christ."

It was no ambition to be known as a city-minister that induced him to take up his residence in New-York. His inclinations were strongly in favor of his beloved New-England, and especially of Fairfield, where the hearts of the people were already his, and where he might have expected a very comfortable situation. But his heart was on the missionary work. He would have gone into the region of Buffalo, then almost a wilderness, and labored cheerfully among the backwoodsmen to win souls to Christ. A wider field and more pressing need opened before him in New-York, and constrained him to forego long-cherished inclinations and to engage in a work of peculiar self-denial;—a work, as the Missionary Society then described it, "accompanied by more deprivations, and greater self-denial, than the usual routine of duty on our frontier settlements."

This change of destination was, in a great measure, owing also to the representations of the Rev. Mr. Stafford, his former associate in college, who had for nearly two years been laboring in this most forbidding field, and to whose exertions the Female Missionary

Society, already mentioned, owed its origin. They were members of the same household, and daily conferred and prayed together in relation to Mr. B.'s duty. Mr. Stafford was exceedingly anxious to procure a helper, and spared no pains to represent to him the deplorable condition of the people for whose welfare he was laboring. He took him upon the ground, entered with him into the abodes of poverty and infamy, showed him their ignorance of God, and disregard for man. And it was enough. He resolved upon the work, and gave himself to it without delay.

CHAPTER VIII.

The scene of his labors.—Changes his location.—Description of his new field of labor.—Early Missionary efforts there.—Routine of weekly labors.—Cheering results of his preaching.—Unexpected trials.—Organization of the Seventh Presbyterian Church.

The labors of Mr. Baldwin were at first directed to that portion of the city lying to the east of Pearl-street, and the Bowery, extending along the East River, above Peck-slip. A dense population inhabited the lower part of this district. In an area of less than 90 rods square, it was computed that there were then not less than 8,000 or 9,000 souls. "A great proportion of the people were crowded together from 4 to 12 families in a house, often two or three in a room, and those of all colors. With these houses the ground was almost completely covered." Houses of infamy were thickly clustered together within this space, and hither resorted

the dissolute, the abandoned, and the victims of prostitution. Scattered among these habitations here and there might be found a worthy family, who dwelt in such a region rather from necessity than from choice. But like Lot of old, they had their abode in Sodom.

It was in the summer of 1816, that the Rev. Ward Stafford, and the Rev. Samuel J. Mills of sainted memory, explored this field, and disclosed to their fellow-Christians its abominations and desolations. Here the former succeeded in procuring the erection of a house of worship, in Bancker (now Madison) street, near Catharine-street, in the very midst of these abodes of vice. The house was called the Union Mission church, and was afterwards removed to Allen-street, near Grand, and known as the Allen-street Presbyterian church.

Mr. Baldwin having been introduced to this field in the manner already stated, without further delay, engaged in the work of preaching the gospel from house to house, in the neighborhood of the Mission church. In a communication to the corresponding secretary of the Missionary Society, dated Nov. 15, he gives the following account of his exertions:

"My active labors, in the service of your Society, commenced about the middle of October. They have been expended mostly on the people in the vicinity of the Union Free Church, but not confined to them. I have held several religious meetings in Mott and Mulberry-streets, and some in places more distant. My visits to the sick have been equally extended, though I have considered it my duty to pass by such as are connected with any particular religious denomination. I cannot say how many religious visits I have made, as

my time is too much devoted to this species of labor to keep the account. I have conducted from twenty to thirty religious services, in most of which I have either preached or lectured.

"In the course of my labors, many affecting instances of ignorance and depravity have been observed, a description of which would be little more than a repetition of what is already known to you. The following extract from my journal will exhibit a specimen of the ignorance with which I frequently meet:

"*Nov.* 4. Have conversed to-day with several persons of an interesting description. One of them, a sprightly colored man, discovered much interest in the subject of religion, at the same time that he betrayed great ignorance of it. He had acknowledged that he felt himself to be a sinner in the sight of God.—On being asked,—'How do you expect to escape the punishment due to your sins?' he replied, 'I hope to do better in time to come.' He was told that future obedience would not compensate for past transgression. He perceived at once the force of the reasoning, and the straits to which it reduced him; but no way of escaping the difficulty presented itself to his mind. He could only say, 'I never before heard such things;—if they are true, I do not see what will become of the generality of people. For I suppose that most persons at least, have, at some period of their life, been guilty of many sins.' He was directed to 'the Lamb of God that taketh away the sin of the world.' On my leaving his house, he followed me to the street, with many thanks for the 'information' I had given him, and a request that I would repeat the visit.

"The case of this person is, perhaps, a little pecu-

liar, so far as it respects his ignorance of the fact, that a Savior has been provided for lost men, though not entirely so. As it respects the *way* of salvation by Jesus Christ, he knew as much about it as many of the poor in his vicinity. While most of them speak of Christ as a Savior, the majority expect salvation by their good works, (which, by the way, are not superlatively good,) as really and entirely, as the pagans of India."

But there was much to embarrass him. His friends at Fairfield still continued to press their claims, and to urge him to become their pastor, with the prospect of a fair temporal support. In the mean time he found that his remuneration from the Missionary Society, though sufficient in a country-residence, would barely afford him the means of support in the city, without enabling him to discharge his few debts. "I did not come hither," he remarks on the subject, "to accumulate property. God forbid that I should be greedy of gain. But I must be careful to meet punctually the just demands of my creditors. In this way I must 'provide things honest in the sight of all men.'"

These difficulties led him to use the following language: "My mind has been too much distracted by my situation to be greatly fixed on my work. Alas! my leanness, my leanness! May the all-sufficient God qualify me for this good work and engage me heartily in it."

A kind Providence soon cleared up his path. Under date of Nov. 9, he says, "I find my continuance here, or at least in this part of the city, somewhat uncertain. Brother Aikin has received an invitation to preach as a candidate in Utica, New-York, and will probably leave us."

Mr. Aikin, it will be remembered, had engaged in the preceding April to labor, at the expiration of his preparatory course in the ensuing autumn, among the destitute in this city. He was stationed, on his arrival early in October, "in that part of the city, usually known by the name of *Corlaer's Hook*."

This region lay beyond the city proper, from which it was separated by high, uncultivated, and rough hills. Here and there was seen beyond or upon the hills, a single house, or a separate cluster of homely dwellings. "The moral character of the neighborhood answered very exactly to the rudeness of its aspect. Distance and separation from the improved sections of the city supplied a natural apology for the neglect of Christian ordinances. Not a fourth part, probably, of the population visited regularly any house of worship."

There were four considerable settlements in this section, known, one as "*Corlaer's Hook*," another as "*Grand-street Market*," at the foot of Grand-street, another as "*Stag-town*," and the other as "*Manhattan Island*." These settlements had mostly sprung up during the recent war with Great Britain. The latter was about half a mile to the north of Corlaer's Hook, and was approached by a bridge, rendered necessary at high water, by the influx of the tide. The neighborhood of Corlaer's Hook had already become noted as a resort for the lewd and abandoned of both sexes. It was estimated that these settlements included at that time about six thousand souls.

So late even as October, 1821, this region is spoken of as follows: "Let us look at New-York, especially in the neighborhood of Bancker-street, Walnut-street, Corlaer's Hook, Stag-town, Manhattan Island, &c. In

these districts we are free to assert, may be found every species of vice and abomination; and if they have not gods of wood and stone, they have passions to which they bow with as much ignorance and depravity as the very worst caste of foreign heathen. *Here* we have streets abounding every night with preconcerted groups of thieves and prostitutes. Frequently the newspapers contain accounts of persons decoyed and ruined. *Here* are squares, courts, lanes and alleys where persons obtain a living by regularly seducing and training up the very youngest persons of both sexes to robbery and prostitution. *Here* are public-houses, ball-rooms, club-houses, coffee-houses and brothels, that (we can challenge the whole world to prove otherwise) will equal, if not exceed, all the herds of guilt, wretchedness and crime, that ever met together in the worst temples of the heathen, or in the worship of Venus or Bacchus, in the most abandoned ages of pagan ignorance and immorality." Deplorable indeed must have been the morals of these neighborhoods, to have warranted such a dark picture from the pencil of the "Christian Herald." (See vol. VIII., 328.)

During the summer of 1816, Mr. Stafford had "preached on Manhattan Island at the ship-yards, in a room kindly furnished by the Messrs. Browns," who were then extensively engaged in ship-building. A ball-room, too, in the neighborhood of Corlaer's Hook, was obtained about the same time, through the influence of a pious magistrate, where he preached for several Sabbaths, with an increasing attendance. Owing to the representations of others engaged like the owner in an infamous calling, the room was shortly after closed, but not without evidence of good results.

A Sunday-School was organized not far from the same time, in the neighborhood of Grand-street market. A Mr. Robert Nelson, of the Wesleyan connection in England, having witnessed the good results of Sunday-School instruction in his native country, induced, soon after his arrival here, some few Christian friends to unite with him in the organization of a school in that section of the city. The school was opened in a large room, used at times for a ball-room, in an old farm-house belonging to the Cannon-family, and fronted the East River, on what is now known as Goerck-street, about midway between Grand and Broome-streets. Here, too, Mr. Stafford was accustomed to lecture occasionally to those who could be persuaded to hear the gospel.

Mr. Aikin was the first missionary to whom this field of ministerial labor was assigned. The hope was entertained and expressed at the time, "that with due encouragement from the friends of the Society, a respectable congregation might be formed at no distant period." Under the preaching of Mr. Aikin, "some instances of seriousness, through the divine blessing on his labors," appeared, sufficient to encourage the Society in their purpose of "continuing, and if possible increasing their efforts" in this region.

When, therefore, Mr. Aikin determined to remove to Utica, the Society directed Mr. Baldwin to succeed him in that promising field. He accordingly removed and commenced his labors there on Tuesday, November 11, 1817. He preached his first sermon in the school-room in Goerck-street, as introductory to a weekly service, from Acts 17: 30, "The times of this ignorance God winked at: but now commandeth all

men everywhere to repent." Of this service he remarks—"The number of my auditors consisted of 15 individuals. One of them attributed her first permanent religious impressions to this introductory service."

On the 22d, he records the fact of his removal, and his consequent feelings, in his journal: "Am at length removed to Corlaer's Hook, where I have taken lodgings in Mr. B.'s family. My mind is now more at rest respecting my future course. I have a large and interesting field about me; but I need much wisdom and zeal, and strength to cultivate it. Yet I am not without cheering hopes. My lecture on Friday-evening was thinly attended, but it was unusually solemn. Several wept. I have found one person to-day, who appeared much affected with a sense of his lost state. I am inclined to believe that my first attempts here have made a favorable impression. Oh that the Lord would come down and dwell in the midst of this people! I know that I am not worthy to be the instrument of salvation to one soul, much less, to multitudes. But I do desire it. If I am not deceived, I take an interest in the salvation of souls, because they are infinitely precious, and because it would redound to the honor and glory of God.

"My religious feelings during the two weeks past, have been unsteady, but, for the most part, low. I have not resisted the beginnings of evil. Consequently my conscience has been often wounded, and my joys marred. Thursday was our Fast, and, I think I can say, a good season to my soul. Since that time my mind has been in a comparatively tranquil state. This evening it is glowing with love. Yes, I do feel a satisfaction in religion; a joy arising from a sense of the

glorious perfections of God and the gracious salvation of the gospel, which surpasses all worldly gratifications. I think that I can say,—'Here am I, Lord! do with me as seemeth good in thy sight.'

"My most besetting sin, the first and the last of my misery and disgrace, is the indulgence of a selfish spirit. I live for myself. I preach, and pray, and converse for myself. How justly should I be left to myself, in regard to enjoyment and hope."

An upper room was shortly after obtained on the north side of Broome-street, between Columbia and Cannon-streets, on the block west of Cedar-grove, the residence of the venerable Col. Willett. To this he alludes in the following records:

"*Saturday evening, November* 29, 1817. Have preached once in this vicinity, and once in Bancker-street, during the week. Both lectures were well attended. The number of those who assemble, in this neighborhood especially, appears to be on the increase. I have found much this week to encourage me in my labors, though no special attention to religion, as yet, is observed. I have visited many families in the neighborhood of my hired room in Broome-street, and have been generally received with much kindness. I have also, during the week, had opportunity to address some persons of the vilest character, (of Walnut-street,) on the subject of religion. And I am not without evidence that a sting was left in the conscience of one or more."

The following extracts from his diary will show in what manner his time was now occupied:

"*Friday, Dec.* 19, 1817. Have held a prayer-meeting this evening at the Hook. The number of persons

present was large, and the attention encouraging. I cannot but hope for better things.

"*Saturday evening.* Meeting this evening at Brother Stafford's room. The weather has been such as to prevent a general attendance; but those present were uncommonly serious.

"*Lord's day, Dec.* 21. Preached in the morning, at the Mission-House; in the afternoon at the Hook; and in the evening at Manhattan-Island. The day has been remarkably cold, which kept many at home. The meeting on the Island was not fully attended, but it was solemn.

"*Monday.* Made some religious visits, and attended a prayer-meeting in the evening at Stag-town. But few were present.

"*Tuesday.* Attended a funeral in the afternoon, near the lower market. I made an address to the people present, but without much apparent effect. A few, however, wept. Oh that God would appear and vindicate his own cause! I see that without him I can do nothing. The meeting in the evening, in Scammel-street, was not well attended, but I have seldom had more liberty of speech. I also *felt* that it was good to be there.

"*Wednesday.* Attended the Methodist prayer-meeting this evening, and took a part in the exercises. It was, on the whole, an interesting season.

"*Thursday.* Kept the fast appointed for the success of the missionaries at Brother S.'s room. A considerable number were present, and appeared to be animated in the good cause.—In the evening held a prayer-meeting at Mr. B.'s, which was well attended and

solemn. Several persons present, as I have since learned, were under religious impressions. Two Methodist brethren led in prayer, to great acceptance.

"*Friday.* Preached a lecture on Manhattan-Island this evening, instead of holding the prayer-meeting, as appointed. A large number were present and much affected. The Lord has evidently begun a good work in this place, and it is all his own. To him be all the glory. Two instances of hopeful conversion have already occurred, and several more are deeply impressed with a sense of their sinful character and unhappy condition. The Lord perfect his begun work.

"*Saturday.* Went this evening to Brother S.'s room. Number present considerable, and the meeting unusually solemn.

"*Lord's day, Dec.* 28. Preached to the Sabbath-day scholars, at Miss H.'s school-room. It was an interesting and solemn season. In the afternoon, preached at the usual place of worship. The number present was not large, but they were unusually attentive. In the evening found a large and solemn assembly on Manhattan-Island. *Subject,*—Paul's discourse before Felix.

"*Monday.* Spent most of the time down in the city. Visited one individual under religious impressions. Attended a meeting in the evening at Stagtown, which was more than usually solemn. Every thing relating to religion here, appears as yet in a promising state. It can no longer be doubted whether or not the Lord has begun a good work in this place.

"*Tuesday.* Weather unpleasant. I visited, however, a few families, and went in the evening to the

place where a meeting had been appointed, but found none assembled.

"*Wednesday.* Visited several families to-day, and attended a meeting this evening at Mrs. I.'s. The number who were present was considerable, but they were chiefly females. It appeared as though the Lord was present by his Spirit. There are sufficient indications that God is ready to pour out his Spirit upon this great city. May his people be prepared to receive such a blessing.

"Visited in the afternoon an old negro woman, who has been thought, for some time, to be near her end. Found her confined to her bed, but not so sick as I had expected. On my entering the room she told me that she knew who I was. 'You are the person who keeps meeting at the next house. Me glad, me thank you for coming to see.' I asked her how she did. She replied—'Well, very well; have all I want.' Having been asked whether she was happy or not, she answered with great emotion,—'Yes—happy enough—can't be more happy—full of happiness;—wish all were as happy as I.' She proceeded to say something about her finding Jesus. I asked her whether she loved him or not. 'Oh! yes,' said she, raising her eyes to heaven, 'I do love him. I sought him long, and I have got hold of him. He came to me in the night all at once, put away all my pain, (putting her hand on her breast,) and make me happy. He is always talking to me—he is with me always. I hold him fast.'

"On being asked whether or not she desired to go and be with Jesus, where he is, she said,—'I shall not

go yet, but I am ready to go when he call me. I am ready.' 'Do you,' said I, 'pray to Jesus for others that they may find him too ?' 'Yes,' said she, 'I pray always for all, and he hears me, and says—pray on—more coming—pray on.' I told her that she must pray much for poor sinners and others, and then stepped from her bedside to the fire. I had no sooner left her, than she clasped her hands, and, raising them towards heaven, began her supplication :—'Lord Jesus! let more come to thee—let more be coming ;—take all ;—heaven big place enough. Let them come in.' I prayed with her and left her, not without wonder at the richness of divine grace as displayed in this illiterate saint. She knows nothing but Jesus Christ ; yet I would rather have her knowledge and her happiness than those of the most exalted earthly potentate. Her feelings were sublime.

"*Thursday, Jan.* 1, 1818. Attended a prayer-meeting at Brother S.'s room. The number that assembled was very considerable. In the evening we had a meeting for prayer at Miss H.'s, which, though not numerously attended, was interesting and solemn.

"*Friday.* Preached in the evening for Mr. Spring. Brother S. attended the prayer-meeting on the Island, which was numerous and solemn.

"*Saturday.* Held in the evening, a family prayer-meeting in my room, at which were present the Messrs. B.'s families, together with a few neighbors.

"*Sabbath, Jan.* 4, 1818. Preached in the afternoon at Mr. S.'s room, and in the evening on the Island. The people in both places appeared unusually solemn. There are many instances of conviction ; we hope to

see numerous conversions. Christians are awake and very harmonious.

"*Monday.* Made many visits in the course of the day; and in the evening attended the concert of prayer at Capt. M.'s house. It was numerous and solemn. The work of God appears to go on prosperously."

In this diligent occupation of his time he was greatly cheered by the evident presence of the Divine Spirit. The above extracts show how, from small and gloomy beginnings, his several congregations were enlarged, enlightened, and refreshed. Under date of December 27, 1817, he expresses himself more at length on this topic:

"The Lord has been doing great things for me. I can now sincerely thank him for sending me to this great city; and especially, for placing me in this part of it. The family in which I live are extremely kind to me; and, what is more, not a little alive to the good cause. I find around me a most interesting field for labor. The work, too, is congenial with my feelings. I love 'to spend and be spent for Christ.' It would be ungrateful for me to conceal it, that God does overlook my unworthiness so far, as to afford me many precious seasons of communion with him. I often find the place, to which I go to worship with this people, 'none other but the house of God'—'the gate of heaven.'

"Last evening I attended a meeting at Brother S.'s room, and while there, found my soul drawn out in holy aspirations after the heavenly rest. I looked forward with joy to the day of release, when I, too, shall mount up on high to meet the Lord; when I, too, shall

stand on Mount Zion above, and sing 'the song of Moses and the Lamb.'

"I now clearly perceive that the favor of God is enough for me. Let me have his presence and behold his glory, and I desire no more. I cannot doubt whether I have been born of the Spirit of God or not. I *do* love God and his service. I *do* love my Savior and his disciples. I *do* pant after those holy pleasures which are found in their perfection, only at the right hand of God. This blessed assurance seldom leaves me; so that I feel almost habitually prepared for the conflict with the last enemy. And often my soul says, 'Come, Lord Jesus! come quickly.'

"These feelings and this assurance do not, however, flow from a persuasion of my own excellence. No, 'I find a law, that when I would do good evil is present with me.' My sins are multiplied. I have so much sloth, so many evil prejudices, so many corrupt desires, and so much indifference to the honor of Christ, and the salvation of precious souls, that I wonder at the grace afforded me. Verily, O my God! it is an eternal proof of thy patient forbearance. I am the very chiefest of sinners.

"My labors in this vicinity, appear to be blessed to some. There are a few instances of hopeful conversion, and many more of deep religious impressions. *I expect great things.* From the interest taken in meetings, it is manifest that the Spirit of God is already extensively operating, and we hope that its operations will increase and become effectual. To thee, Heavenly Father! do we look, to accomplish this great work. Without thee, thy ministers can do nothing. Without thee the prayers of thy people, and their active exertions, will

terminate in disappointment. But with thy assistance and thy blessing, they will contend manfully and with success; will go on conquering, till the kingdom and the greatness of it under the whole heaven shall be given them."

In this happy state of communion with God and with such divine encouragement in his work, he closed the year. In entering upon the ensuing year, he solemnly reviews the past and renews his consecration to the service of the great Redeemer, pledging himself to "be more watchful over his conduct and feelings, and more constant and earnest in prayer to Almighty God that he would shed abroad his divine love into his heart, and give success to all his efforts in the cause of the Redeemer." This is followed by renewed grace:

"*January* 3. I still see much in my life and heart which must be offensive to a holy God; but I cannot greatly doubt, whether or not I love the Savior and the prosperity of his cause. For some time past, I have had no anxiety respecting my own salvation. 'Oh! to grace how great a debtor!' Yes, I do love Jesus and his work;—I hope erelong to be with him where he is, that I may see him as he is. But I would be patient. 'All the days of my appointed time will I wait, till my change come.' But, Oh! if it might be soon!

"*Jan.* 17, 1818. Cannot easily doubt whether I love Jesus Christ and his cause or not. I frequently wonder that God should allow me to take so much interest and find so much enjoyment, in his work. I have sinned much and grievously of late; and am very unworthy to speak of salvation to those around me, much more, to *preach* the everlasting gospel. Yet

God allows me to do it, and, as it seems to me, affords me the assistance of his Spirit; he certainly does allow me to see his work go forward prosperously. As many as *ten* persons have, since I came hither, apparently been converted to God; and many more are under religious impressions. We hope that the work will go forward. It is wholly the Lord's."

In a communication to the Missionary Board, Feb. 4, 1818, he speaks of the whole field of his labors most encouragingly:

"Soon after my removal hither, our little assemblies began to exhibit unequivocal tokens of the Divine presence. The professors of religion who attended, were refreshed; became more animated in their Christian course, and more interested for the salvation of souls. Some few were brought to a painful sense of their departure from God; and, to use their own language, were a second time converted from the error of their ways. Nearly at the same time, several persons, who had lived in utter thoughtlessness of God and eternity, were awakened to a sense of their awful depravity, and of the everlasting destruction to which it exposed them. The work gradually increased till within a few days; since which time it has apparently come to a stand. As many as 12 persons afford satisfactory evidence of their having truly embraced the Lord Jesus Christ, and several others are under religious impressions. Attendance on the means of grace is still increasing; Christians appear to be on the alert; and we cannot but hope that this people may yet witness such a work of Divine grace as shall force even the enemies of religion to exclaim—'What hath God wrought?'"

At the same time he called the attention of the Board

to the deplorable condition of the numerous abandoned females that were found within the sphere of his labors, and suggested to them the expediency of some provision whereby those of them who were disposed to reform might be furnished with an asylum, or place of retreat from their abodes of infamy.

The question had already been agitated by the little flock, to whom Mr. Baldwin preached,—"Why may we not be organized into a church of Christ, and enjoy the appointed ordinances of the Lord's house?" The matter was committed to the wisdom of those who had sent the missionary into this now promising field. On the 4th of February, a committee, of which the Rev. M. L. R. Perrine, pastor of the Spring-street church, was chairman, was appointed "to inquire into the expediency of immediately organizing a church at Corlaer's Hook."

In a letter, dated *March* 1*st*, 1818, he writes to a friend—"It is now a question with us whether a church shall, or shall not, be formed immediately, to be under the fostering care of the Evangelical Society of Young Men. There is a sufficient number of persons here to constitute it, and Providence seems to point to its formation. Perhaps the measure would not meet with much opposition. It certainly would not, if it were not for the unhappy divisions among Christians in this city. How true is it, that a 'house divided against itself cannot stand.' The Methodists and Baptists in this city are carrying all before them; evidently because they are united in their efforts. On them the Holy Spirit is poured out.—Yes, it is manifest from what we see, that God will not succeed the efforts of the contentious."

He speaks of the same difficulties in his journal: "*March* 7. Still at the Hook, and still allowed to see the work of God, in some measure, prosperous here. More than 15 persons profess to have experienced a change of heart since my labors commenced, and I think that some others are inquiring. In the mean time I meet with some trials. We have, for some time past, had it in contemplation to form a church in this neighborhood, with a view to collect a congregation and erect a house of worship. But this object is likely to fail of being effected, through the contentions of the two societies that employ missionaries in this city. I think, however, that I can this evening, leave it all with God to determine.

> 'The Lord can clear the darkest skies,
> Can give us day for night.'"

Reference has already been made to the unhappy controversy which sprung up in the Young Men's New-York Missionary Society. The difficulties continued to exist after the division, and were felt for years. No sooner had the Evangelical Society resolved upon employing a missionary in the suburbs of the city, than the other society came to the same determination. When Mr. Aikin commenced his labors at Corlaer's Hook, Mr. Philips was located in the same neighborhood. When Mr. Baldwin succeeded Mr. Aikin, Mr. John E. Miller was sent to occupy the place vacated by Mr. Philips. Mr. Miller continued his labors until March 1st, preaching on the Sabbath in the Henry-street Free School, and on Wednesday evening in Norfolk-street, near Grand-street.

At the Anniversary of the old Society in December, more than a thousand dollars were subscribed for the purpose of erecting "a spacious Mission-House, for the accommodation of the poor attending on the ministrations of Mr. Miller." A further sum of more than eleven hundred dollars was shortly after subscribed, and application was made to Col. Rutgers for the grant of a lot of ground for that purpose. Instead of accepting his prompt offer of "the donation of any vacant land belonging to him," (and his land was certainly contiguous or nearly so to Mr. Miller's preaching place,) they made choice of a location on the north side of Broome-street, between Lewis and Cannon-streets, and "in the vicinity," not "of Mr. Miller's labors," but of Mr. Baldwin's. The societies and their missionaries were thus brought into painful collision, and no small part of Mr. Baldwin's trials proceeded from this source.

It was this determination on the part of the other society to proceed to erect a house for public worship in that neighborhood, and the difficulty of securing enough attention among such a people to warrant the erection of a second similar building, that occasioned the hesitancy in the mind of Mr. Baldwin in relation to the propriety of continuing his labors in that field. The wisdom of the Directors of the Society, by whom he had been employed, had therefore been called in to the settlement of the question.

The committee, to whom the question had been referred, reported on the fourth of March, 1818, "that from the information which they had received with regard to the success which has attended the labors of our missionary in that place; the present promising

state of the mission; the number of persons who have lately given evidence of a change of heart, and are ready to join in communion with the church; the attachment which they profess to our missionary, and their desire to receive from his hands 'the cup of blessing;' the number who are under convictions, and the increasing number and seriousness of those who attend the preaching of the word; the desire of several Christians in that neighborhood that our missionary would form a church, and their conviction that it would serve the cause of the gospel; and the certainty that his forming a church will not interfere with any other church or religious society; they are unanimously of the opinion that it is expedient immediately to organize a church at Corlaer's Hook." The report was adopted, and Mr. Baldwin advised to go forward.

He entered upon the work "with fear and trembling." Unnoticed as the whole proceedings were by the world, to him they were full of interest, and pregnant with consequences of no ordinary moment. "The measure," he tells us, "was long a subject of solemn consideration, and, we believe, of fervent prayer, previously to its being laid before the Board of Directors for their advice. Their decided opinion, while it confirmed existing impressions in favor of the measure, did not induce precipitancy in effecting it. Never have I, on any occasion, observed greater anxiety among Christians to know the will of the Lord, or more apparent readiness to submit to it, however crossing to natural inclinations it might be, when known. The formation of this church was effected in circumstances which tried men's souls. The state of things was such as almost necessarily to exclude the influence of world-

ly motives from the transaction, and to enforce reliance on the Divine protection and blessing.

"With reference to this subject, Wednesday, the 25th of March, was observed by us as a day of fasting and prayer. On this occasion a considerable number of people assembled, when the reasons for forming a church were stated at large, and the Divine protection was particularly supplicated. It proved a season of peculiar harmony and love. God appeared to fix his seal to what had already been done, and to encourage his people to take the decisive step. The following Friday was accordingly fixed upon for the formation of the contemplated church."

The organization took place, *March 27th*, in a private room in Grand-street, near Lewis-street, occupied by the family of Mr. William Badeau, with whom Mr. Baldwin resided. He was assisted by the Rev. Messrs. Stafford and Perrine. Eleven individuals, of whom eight were from the Rutgers-st. Presbyterian church, one from the Spring-street (since Laight-street) church, one from the Presbyterian church in Catskill, New-York, and one from the Congregational church in New-London, covenanted with each other and with their God, to associate together and be known as "THE SEVENTH PRESBYTERIAN CHURCH IN THE CITY OF NEW-YORK." Five of them were of the same household and four only were males.

The church having been organized, nine others, all females but one, were admitted to the privileges of the church on profession of their faith. "Not one of the number brought to the enterprise either wealth or extensive influence. It was a day of small things. The little band trembled with apprehension for the result,

while they rejoiced in the success they had already realized." Years after, Mr. Baldwin said of it, "I shall never forget that day. We distinctly understood that, by our own act, we then committed ourselves to an enterprise, for which we possessed no adequate means, and no certain assurance of succor, but in Him who hears the cries of his needy people. It was a time of weeping and fervent prayer to God, that the infant church might be strong in the assurance of his faithful promises, and prosperous through his saving power. We presented our petition, not for wealth nor great popularity, but for those abiding influences and graces of the Holy Spirit, which would render it a fountain of life to this section of the city, and a blessing to the world."

On the day following the organization of the church he thus writes: "The Lord has been doing much of late, for this polluted place. The work of his Spirit continues and apparently increases. Yesterday a church was organized in this place.—May the God of all grace prosper this infant society. It is cast upon his special providence. Father in heaven! to thy fostering care do I commit this branch of thy visible church. If thou engage for our safety and prosperity, we have no cause of fear; but if thou desert us, the enemy will swallow us up. Oh! suffer not this portion of thine heritage to be wasted. Is it not a brand plucked out of the fire? Is it not precious in thy sight, O thou Savior of men? Let thine eyes be upon it, to observe its helplessness and its dangers, let thine hand be underneath it, for its support, and thy Spirit shed upon it, for its glory and its prosperity. Let it become a praise to all that are acquainted with it."

In the review of this account we are reminded very forcibly of those beautiful words which the Spirit taught the ancient church to sing as she came "up from the wilderness leaning upon her Beloved:"—"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." Thus it proved in the present case, as the subsequent history will show.

CHAPTER IX.

Measures taken to build a house of worship.—Visit to Durham.—Thinks of the West.—Corner-stone of the church laid.—A rival house of worship built near.—Commences worship in the basement of the new church.—Conciliatory course.—Opposition ceases.—A reviving.—Pecuniary embarrassments.—Marriage.

It was "a work of faith, and a labor of love" indeed, to which our missionary now committed himself. But it was just such a work as he delighted in. It was neither praise nor emolument that he sought. He was content to be poor, and to deny himself that he might win souls. When he was permitted to gather with his little flock, in an obscure upper room, around the table of the Lord, and there to consecrate to the Lord the first-fruits of his ministry, he possessed a joy—a gratification—akin to that of his Redeemer—the luxury of doing good to souls.

A few days after the organization of the church, he succeeded in forming a religious association to be con-

nected with the church as a body corporate. Feeble as the congregation was, such was the encouragement held out to them in God's providence, that they determined to proceed immediately, if practicable, to erect a house of worship. They appealed to their elder and sister-churches for aid in the undertaking, and by the diligent and untiring exertions of their minister, liberal subscriptions were obtained. The Board of Directors of the Evangelical Society also opened a subscription in aid of the object, and individually took a lively interest in the enterprise.

In a communication to the Board, *May 5th*, he observes,—"Thus far the Lord has helped us. It is manifest to those who contrast the present moral condition of this neighborhood with its character six months ago, that God has performed a work here which calls for the devout and grateful acknowledgments of his people. Its effects are by no means confined to those individuals who are, in the most important sense, its subjects. A religious influence is becoming gradually more apparent and extensive among those who are not truly pious. Christians of other denominations are excited to greater and more successful activity. The neighborhood is acquiring a character which is inducing respectable and pious families to make it their place of residence; so that the hope is already indulged that this section of the city will, within a short period, be numbered among the more favored parts of our Zion. Several instances of hopeful conversion have occurred since the date of my last communication, and a few individuals are now under serious impressions. The work is still silently and gradually progressive."

May 2d, he records the following in his diary:—"I am still allowed to perform the duties of a minister of the gospel, and with some success. But I have my trials. The worst of all is a heart perpetually inclined to wander from the ways of righteousness, and to indulge in the most unworthy sins. One of my most constant and most grievous sins is *sloth*. My time, even in this extensive field of action, passes away unimproved. My habits, too, of indulgence, need immediate and thorough correction. I have made some efforts, but they do not prove effectual. Excess in eating is still a besetting and threatening sin.

"I have some trials arising from the peculiar state of this people; especially from the efforts of the Young Men's Missionary Society, which weigh down my spirits. Will the blessed God appear for our deliverance? Let that Society and all around us know, that thou wilt vindicate the cause of the peaceable."

Some of the Directors of the Society, to which he here alludes, had made proposals to some of the leading members of the new church, to contribute the amount of funds already, or about to be, raised by them for the erection of a Mission-House, to aid the Seventh church in their attempt to build a house of worship, provided that the latter would agree to receive a preacher from their Society; offering them at the same time the choice of one from several candidates whom they would send to them on probation. The offer was, to be sure, promptly rejected by the little flock, but could not fail deeply to affect and sensibly to wound the feelings of one whose whole aim was to "follow peace with all men, and holiness."

Having now occupied nearly eight months in these

unwearied labors, he left the city about the first of June, to visit the scenes of his childhood. The following letter to his brother Sylvester, written at "Durham, *June* 15, 1818," descriptive of this visit, exhibits much of the peculiar love which characterized him for home and kindred. It is given entire, as a specimen of his correspondence at this period with the companions of his youth.

"DEAR BROTHER:

"I wrote father a letter, a short time before I left New-York. I took my passage on board the steamboat, the last day of May, and spent the first Sabbath in Montgomery, sixty miles up the river. The people of that place have been for some years destitute of a settled minister. I supplied their pulpit one Sabbath, preached a lecture on the following Monday, and then proceeded on my way to Catskill, where I arrived, Tuesday night. I found my acquaintance in Catskill in pleasant circumstances. Dr. Porter is as much esteemed there as ever, though his labors have not been rendered so successful of late, as they were formerly. Thursday, I started in the stage for Durham, tarried all night at Cairo, and reached the *Old Mansion* the next morning. Mr. Baldwin has made some improvements; the stoop is taken down, the house is painted, &c. But of this Jonathan can give you the particulars. I should have liked the *old* house with its inhabitants quite as well.

"One of my first visits was paid to Uncle A. B., to ascertain what had been doing in Atwater. His account of your circumstances was highly interesting and gratifying. I trust I do experience some gratitude for the mercies which you have all received. I was par-

ticularly pleased to hear that mother is satisfied with her present situation. I then proceeded to Uncle K.'s, where I was most cordially received. Uncle appears to me to be a growing Christian, notwithstanding his peculiarities of sentiment. He manifests a very affectionate remembrance of father and mother. He can scarcely mention their names with composure. Many people say kind things to me respecting them.

"The time I have been here has been pretty much occupied with visiting and preaching lectures. I have called to see all our uncles, besides making several other visits. Last Friday, I found my way over to the Big Hollow, and paid Aunt H. a visit. I found her well and in pleasant circumstances, but evidently yielding to the effects of old age. She lives in a large framed house, much to her mind,—appears to enjoy religion. I preached a lecture in the evening, to a suddenly-collected, but considerably numerous and attentive, audience.

"From the Big Hollow I went to Cairo, where I preached a preparatory lecture. I have supplied Mr. Williston's pulpit two Sabbaths, and preached several lectures. The people turn out to *hear*, but are not so forward to *do*. The good cause has seldom been in so low a state. I found almost the whole church asleep, and shall probably leave the most of them so. Alas! 'how is the gold become dim! how is the most fine gold changed!' We have a lecture appointed for to-night, and another for to-morrow evening, after which I am calculating to make my way back to New-York.

"I find it generally reported here that I am about to settle in New-York; but you may rest assured that it is mere report. What God, in his providence, may

effect, it is impossible for me to say. At present there is no very promising opening for me there. I am, moreover, averse to city-people, and to city-life. Were it lawful, I could heartily wish myself in Ohio, preaching, if not settled, in some growing country-place. My health is fine, but I need diversion of mind, and am likely to find but little of the right kind here.

"I shall be very desirous to hear from you and father soon. Should any thing occur in New-York, which shall much affect my calculations, you may expect to hear of it speedily. Love to J., and best wishes for the prosperity of your little daughter."

To his parents he also wrote an account of the same visit. "The people and church are in a dull state with respect to religion. I preached for them at least ten times during the two weeks which I spent with them. They received me very affectionately, came out in great numbers to the meetings, and appeared, in some instances, to be affected by what was said. After spending about two weeks in Durham, and giving all my uncles with some other of my old friends a call, I came pretty directly back to this place. I could not leave my native town in a state of religious declension, without some degree of regret; but I hope that my visit thither will not prove the last. I think that I was enabled to speak to the people with some degree of plainness. My charge here I found, on my return to this place, in pleasant circumstances, and earnestly waiting for my return."

"On my return hither," he writes in his diary, *June* 27, "I preached at Catskill, from Acts 24: 25. We had a considerably full and attentive audience. I found the little flock here in much the same state as when I

left them. One had deserted and gone to the Baptists; but the majority seem inclined to stand by each other, and to consecrate their endeavors to the good work."

It appears from what he says in his letter to his brother, that as yet he was by no means decided as to the sphere in which he should labor. The prospect in New-York was hardly at that time sufficiently flattering to suit his large desire. Not that he desired the comforts of this world, or an ample pecuniary allowance, but a wider range for his spiritual anxieties, cares and efforts, where he could have the field to himself, and not be under the painful necessity of open collision with brethren of the same or kindred sentiments.

These views, to some extent, he expresses in the following letter to his parents, under date of *July* 15: "The little church continues to be united. We have a few instances of recent conversion among us, but the work of God has evidently declined. I cannot, on the whole, believe that I shall stay here a long time. Suppose that I should see Ohio in the fall; what would be the best time for coming? To what part of 'the Reserve' would you think it best for me to direct my way, after having paid you the proper visit? Is there just now much call for missionaries on 'the Reserve?' My heart is really with you. Were my own inclinations to direct my way, I should be in Ohio before the end of six weeks; but the providence of God appears to forbid it. I often think with what satisfaction I should meet your little church and congregation;—how happy I should be to have an opportunity to administer the ordinances among you. Perhaps I may yet be permitted to do it. There is very little here which inclines me to make it a permanent residence.

"Uncle B. gives me a pleasing account of your circumstances. Though I am more interested in the spiritual than in the worldly prosperity of my friends, I am much pleased with hearing that they are not embarrassed with worldly cares; that they have such a supply of earthly comforts as leaves them at leisure to labor for spiritual ones.

"You will not fail to remember me in your prayers, that I may be directed as to the field of labor in which I should engage. I do wish, if it may consist with the will of Providence, for something fixed. Great things I do not desire for myself; but a wandering life is extremely contrary to my feelings, and I think, in ordinary cases, to my usefulness. I shall expect you to write soon. Information respecting the call for clergymen in Ohio would be interesting and perhaps very useful to me."

On the third day after the date of this letter, the trustees of the congregation to which he preached, succeeded in securing a site for a house of worship. It comprised three lots of ground on the westerly side of Sheriff-street, between Broome and Delancey-streets, within a very few rods of the school-house where they were then accustomed to worship. Active preparations were accordingly made for the accomplishment of the undertaking which had been in contemplation for several months.

This movement served to render the path of duty more plain, if not more comfortable. On the same day, *July* 18*th*, he makes the following record of his state of mind: "Still permitted to labor for Christ, though the slightest review of my past life shows me that I have been a most idle and unfaithful servant. I look

around upon this region of moral death, and perceive that thousands are here perishing in their blood; yet I am not greatly affected by the sight. Here lies the obstacle to my active exertions. Sloth, and an evil heart which will not feel, constitute it. Lord! deliver me from this weight. Pour a spirit of love into my heart, and all will be well. Draw me towards thee, and show me the sweetness of thy presence, and I shall long to bring all my perishing fellow-creatures to the same banquet. 'Lord! I believe; help thou mine unbelief.'

"Am somewhat encouraged in regard to the result of my labors here, though I do not experience that religious enjoyment which I need. The reason is but too obvious. I have too much pride about me, am too neglectful of many duties, and too often betrayed into known sins, to experience the comforts of godliness. Often when I rise to warn and admonish others, I seem to myself to be the most unworthy sinner in the assembly. But I do not always, nor generally, preach an entirely-unfelt Christ. God has of late enabled me to have a deep sense of the solemn importance of the truths which I have been called to deliver. 'Bless the Lord, O my soul!'

"Yesterday, with the assistance of Brother S., I administered for the third time, the Sacrament of the Supper. It was a melting season. God does appear to be with this little flock, and to extend over it the banner of his protection. To thee only, O Lord! can we look for protection and enlargement."

Again, *Aug. 8th*, he remarks:—"The Lord is evidently trying the faith of his people here, by many dark dispensations. At one time we see more than

usual interest manifested in hearing the word, at another, all that interest is gone. It is the same with respect to the temporal interests of the congregation. Our hopes are frequently raised only to be disappointed. And yet, God does not suffer us to sink down in utter and final despair. How shall we interpret these providences? Is God about to give us up with—'Ephraim is joined to idols; let him alone?' I cannot believe it.

"In such circumstances, the question occurs, 'Is it my duty to continue my labors here?' I might now be preaching to a more numerous, pious and intelligent people. I might be breaking the bread of life to those who live in the western wilderness, assisting in the collection not of one, but of many congregations. My feelings are strongly in favor of leaving this place, but I dare not go without the consent of my heavenly Father. To him do I look for direction, and, I trust, with a disposition to acquiesce in it when obtained."

The immediate occasion of renewing these questions and doubts, appears to have been the active measures taken by the other Missionary Society to pre-occupy the ground. Although the people of that neighborhood had neither solicited nor desired their interference, and had generally expressed their decided opposition to the measure, though at the time the Society in question had no missionary in that region, nor until some weeks afterwards, they proceeded, about the 25th of July, to lay the corner-stone of their contemplated Mission-House, and were now making every exertion, under powerful ministerial patronage, to complete the work. Could he have retired from the conflict with a clear conscience, he would have left them in the undis-

turbed possession of the field, and plunged into the western wilderness to labor for the Redeemer without controversy and divisions among brethren.

To add to his trials, he was left, just at this time, to barren ordinances :—"*August 9th.* Preached morning and afternoon at the school-room in Broome-street. Number that attended unusually small. And what, as far as I am concerned, is still more lamentable, I was left to preach with a cold heart, especially in the afternoon. I believe that I talked fluently, but there did not seem to myself to be much substance in what I uttered. Alas! my Savior! how ill do I plead thy cause."

On the following morning, *Monday*, *August* 10*th*, at 9 o'clock A. M., the corner-stone of the new church was laid with religious services. This event appears to have inspired him with new courage, and a renewed determination to be diligent and faithful in the cause of his Divine Master.

"*August* 11.—See the necessity of renewing my covenant-vows before God; and this I now do, promising that, by the help of his Spirit, I will take his word to be my guide in all the business of life; that I will watch my heart with the greatest care; be diligent and holy in my outward actions; and do all things to the honor of his sacred name. I am ashamed of my sloth, my selfishness, my prejudices against my brethren, my want of love for souls;—yes, of my whole life. All must be reformed; and I bless God that he has once more called up my attention to this subject. I do seem to myself to love him. He is a good master, a kind and forgiving parent. I know him and his dear Son; and, though I often sin against them most un-

gratefully, still I desire to have them for my everlasting portion; still see a glory in their character, and an excellency in their requirements which engage the best affections of my heart."

This was followed by a serenity of mind which disposed him to confide with all his heart in the dispensations of the divine will:—"*Saturday evening, August 15th.* My mind is in a sweet, composed frame. It is good to give up ourselves and the good cause into the hands of God; and I think I am enabled to do it this evening. The Lord will take care of his church and his honor in this place; and this consideration satisfies me."

Still he fluctuates. At one time he is filled with encouragement; and within a day or two almost cast down again. These changes appear in the following meditations:

"*Aug.* 18. Have been reading a part of the Book of Judges, and not without comparing the conduct of the Israelites in repeatedly turning to idolatry with my own. Surely God is bringing me into temptations to try me, whether I will observe his commandments or not. How exactly do I copy the example of Israel! I have been often delivered from distressing doubts, and fears, and darkness which might be felt. God has conquered my oppressors for me. But he has not found in me corresponding gratitude and obedience. No longer than the last Lord's day, he visited my soul graciously. I did, if I mistake not, enjoy something of his smiles; I did feel his love warming my heart. And the savor is still left in my soul. But I begin to fear that my heart is again leading me astray. I would wander no more, O my Savior! I would not stray from

thee. Thou art the centre of my soul. But I would love thee more; I would know more of thy love, even of 'the breadth and length and depth and height,—which passeth knowledge.'

"God appears to be smiling on the efforts of his people here to erect a house for his worship. The work goes forward in spite of the fears, I had almost said, in spite of the calculations, of his people. We can number but a handful of people who are on the Lord's side, yet he has evidently appeared in the midst of them, to sustain and bless them.

"Since my residence in this city, I have necessarily dispensed with some of my studious habits, but, I trust, have not lost them. I am obliged to preach entirely without notes. The effect will be, without great exertions to prevent it, that I shall fall into a loose style of speaking, if not of writing. I do, however, mean to enter on immediate, vigorous and persevering measures to prevent this effect.

"God still follows me with loving-kindness and tender mercy. I have, for some days, enjoyed a pleasant frame of mind. I am not greatly exalted in my feelings, but pass on with that equableness which keeps me prepared for the Lord's service. Last night I lectured in Cherry-street. The audience was small, but exceedingly attentive and solemn. Truth was pleasant to me. I could have talked as long as Paul did at Troas, and the people seemed to have a kindred feeling with his audience.

"*Aug.* 20. Have many discouraging feelings respecting the efforts here to erect a house of worship, and collect a congregation. I am but a feeble instrument, am without friends, and surrounded by many who

will probably either oppose or despise me. But God is wont to operate in a way which shall manifest his power and faithfulness. I have been reading the story of Gideon's victory over the Midianites; and I find that God can save by few as well as by many. Thirty thousand, nay ten, were too many for the conflict, lest Israel should take the praise of the victory to himself. I have been wishing that we had in this church and congregation some man of wealth and influence, or at least, that the number of our friends was increased. But have I not done this in a spirit of unbelief? God can save by feeble means; perhaps he designs, in this instance, to make a peculiar display of his love to his church. It is not for me to say how, or by what instruments, he shall effect his purposes of love in this place.

"We had a tolerably full, and a very solemn meeting last evening, at the school-room. The lectures, too, in Cherry-street, are latterly more interesting. Oh that God would come among us by the influences of his Holy Spirit!—I begin to fear that the reigning stupidity is more attributable to me than to any other individual here. I preach, exhort, and visit much, but I do not find much satisfaction in praying for the success of these efforts. A passage in the life of Fuller has convinced me, that the success of a minister depends very much on his prayers in secret. If so, I cannot reasonably expect success, for I evidently do not pray much."

Some idea of the nature and number of his engagements, as well as of the spirit with which he labored, may be gathered from the records which follow:

"*Saturday evening, Aug.* 29. I have almost finished

the labors of another week. I preached a lecture *Tuesday* evening, in Cherry-street. The walking was unpleasant, but the number that attended was considerable; and the appearance of the people very solemn. Several wept.—*Wednesday*, in the afternoon, we held our monthly prayer-meeting in my room. But little notice had been given. The meeting was, nevertheless, well attended, and profitable to some. I have seldom enjoyed so much in one service. In the *evening* I lectured at our school-room in Broome-street. Had a full house, and appeared to myself to be assisted in the exercises. Several shed tears.—*Thursday evening*, I lectured, in the absence of Mr. Spring, for his people; and was enabled to speak with great plainness, and considerable fluency. The Lord was evidently in the midst of us; but—alas! how have I abused his mercies. It would, indeed, be right for him to withdraw from me entirely and finally, his good Spirit. I was foolishly elated by that which should have filled my mouth only with thanksgiving and praise. O my Savior! regard thy unworthy servant in this thing mercifully; and lead me to a greater acquaintance with my own heart, a more abiding and thorough sense of my dependence on thee, and of my obligations to thee. I would be deeply humbled for my pride and greatly penitent. I now see that uninterrupted prosperity, without a double share of divine grace, would prove my undoing.—*Friday evening*, held the usual lecture on the Island, and enjoyed it much. Thus God did not visit me according to my deserts. I still have a pleasant state of mind. Oh! could I see a special work of grace in this vicinity, methinks I should be ready to say with Simeon, 'Now lettest thou thy servant depart

in peace.' We are to have the usual meeting for prayer this evening.

"Besides attending the above service, I have made several visits to the sick, and called on a number of families. I have also copied half a sermon, read a considerable part of Fuller's life, and almost finished my preparation for two services on the morrow. And yet I have to condemn myself for sloth, as I have lost several hours during the week. I have also indulged my appetite for food inordinately,—and committed various other sins, for which I should be very humble before God. My evil heart is, indeed, a world of iniquity.

"My routine of labors this week has been much the same as they usually are. Three services on the Lord's day, and three or four during the rest of the week, besides one or two prayer-meetings, make up my complement. Oh that God would abundantly supply me for this arduous and good work! I am pleased with it, in my happier moments; and, I trust, can almost habitually say, 'the will of the Lord be done.'"

The work of erecting the new building went on slowly, and with many embarrassments arising from the poverty of the people. Not so, however, with the Mission-House. Within less than three months from the time of laying the corner-stone, the building was completed, at a cost of nearly three thousand dollars, and on the 11th of October it was dedicated to the service of God. About the middle of September, Mr. Robert Steel, a licentiate of the Presbytery of New-York, had been engaged as their missionary, and on he 18th of October entered upon his work of gathering a congregation, and, if possible, a church.

These facts will explain the remarks which follow.

On the 27th of September, after the fact of Mr. Steel's engagement became known, he thus writes:—"The Lord continues to try me by placing me in circumstances the most disagreeable to my feelings. I do hate contentions among brethren. There is nothing here that I covet as promising me a settlement, or an opportuuity of gaining any thing for myself. I would willingly leave the field to any faithful servant of Christ, who would willingly sustain the toil and self-denial of cultivating it. I would rejoice to see it peaceably committed to the care of those who call themselves the *Old Calvinists;* but they are unwilling to take the church under their care. The dove, it seems, may not have a place for the sole of her foot. Alas! contention. Oh for a retreat from it somewhither.—But, heavenly Father! thou sayest, no. Enable me to say, 'Even so, Father!'—I would follow the leadings of thy providence. Make them plain. Let me know what thou wouldst have me to do, and give me a disposition to do it. Thy grace is sufficient —it is enough. Lord! do what seemeth good in thy sight.—Amen."

Again on the 18th of October he writes:—"The time,—I can truly say, the much-dreaded time—has come, when the designs of men who have come into this field of labor, with the apparent object of destroying this little congregation and church, are to have their sway. This Sabbath their missionary commences preaching within twenty rods of me. His meetings for the evenings are appointed at the same time with my meetings. Thus minister is arrayed against minister, and people against people. I have no liking for contest; nay, my spirit shrinks from it. The very appear-

ance of opposition to any of my own denomination, and especially to their *benevolent* efforts, is abhorrent to my feelings. But what can I do? Leave the field I dare not. Cease to instruct and warn this people of their sins, I dare not. I am hedged in on every side, and what remains for me to do? Blessed Savior! hast not thou brought me into these circumstances? Was it not thy good pleasure, that this church and congregation should be formed, that they should unite in erecting a house for thee; and is it not in thy heart to give them success in their efforts? Oh! I look to thee. Give me heavenly wisdom, that I may conduct myself so as to meet thy approbation. Especially, be near thy unworthy servant this day, that he may be filled with a holy peace, and dispense the life-giving word with plainness, power, and fervor of heart."

It was not in vain that he looked to the Redeemer, and appealed to him in this emergency. True to his promise, the Savior appeared for his help, and brought him deliverance. The result will show that "it is better to trust in the Lord than to put confidence in princes."

Hitherto the church, though formed on Presbyterian principles, had stood alone, having no Presbyterial connection. Measures were taken, by the appointment of a committee for the purpose, on the 8th of October, to bring it under the fostering care of the Presbytery. This object was effected on the 14th of the same month. It then consisted of 34 members, of whom 17 had been admitted on profession of their faith. Of the whole number only nine were males.

Nothing daunted, he continued to pursue the object which had brought him into this rugged field of labor.

Nov. 1, he remarks,—"I cannot, this evening, very much doubt whether I love the cause of God. I have just returned from my lecture on the Island, where I appeared to have the special assistance of the Divine Spirit. My text was, 'Prepare to meet thy God, O Israel!' and God enabled me to push the subject hard against the consciences of my hearers. Thanks be to his name, he does remember us in our low estate. He has not deserted his little church here, and, I trust, he never will desert it."

He had not yet, however, given up all thoughts of the West. To his parents he writes, the next day, as follows:—"I have delayed writing to you for some time past, very much on account of the unwillingness I experience to announce to you what I know will prove a serious disappointment: viz.—that I am not permitted to visit Ohio this fall. I did hope to do it. But I am forced to feel that I am a soldier, enlisted under the great 'captain of our salvation,' and subject to his command. I cannot, I dare not, select the field and service which would be most gratifying to my natural inclinations. I must take up the cross. You can hardly imagine how much I do, at times, long to be with you; to see the little church in the wilderness, and to be made the means of strengthening their hands in the good work, to which they have professed their attachment. I should indeed rejoice to assemble so many of my old acquaintances and friends as I should find in Atwater, and expound unto them the word of life. And I still have faith to believe that God will afford me the desired opportunity.

"I do not see any probability that I shall continue here longer than till spring, unless something very de-

cided occurs in regard to my circumstances. I shall not calculate to continue any longer as a missionary. The church and congregation to whom I am now preaching, have been collected through my instrumentality. They are, of course, not a little attached to me. I could not leave them now without exposing them to be entirely scattered. They are making great exertions to erect a house for worship, and with some prospect of success. Already the building is inclosed, and we expect to meet in it for divine service, the coming winter.

"You will naturally ask—'How do you calculate to get away in the spring with less difficulty than now?' —The answer is,—I may, in the mean time, direct their attention to some other one as a fit person to labor among them. I shall be able to plead long-continuance in the missionary service. Or, if they should insist upon having me for their minister, and my judicious friends should advise my continuing with them, I may do it on condition of first visiting my friends in Ohio.

"I continue to enjoy a comfortable measure of health, though my duties are singularly arduous. My lungs are strong, and my voice improves by use. I can truly say, that I have no desire of settling in New-York. Give me elbow-room. I love the open air, and open country-hearts. The every-day-exhibitions of wickedness in the streets of this great city are appalling to the serious mind. Every thing serious and moral is trampled under foot. I trust you do remember me in your retirements. I need more grace."

At the expiration of the first year of his missionary labors, he writes as follows:—"We enjoy much satisfaction in witnessing the Christian union and order

which have thus far distinguished this little company. The Spirit of God is not yet removed from us. The increase of the congregation keeps pace with that of the church. Our meetings for worship are better attended than at any former period. In short, when I look around me, and contrast the present circumstances of this people with what they were a year since, I *am* encouraged. 'The Lord hath done great things for us, whereof we are glad.' Impressions, favorable to religion, have been made on a large and most important section of this growing city, which, we hope, will go down to succeeding generations; and, to crown the whole, the little clouds, which rose and poured upon us their mercy-drops, still linger in our sky, and seem to be collecting for a still more refreshing shower."

Measures had recently been taken for the formation of a Presbyterian Education Society. A preliminary meeting had been held on the 23d of October, of ministers and others in the session-room of the Brick church in New-York, at which a committee had been appointed to prepare a plan for organizing such a Society. This committee met, Nov. 10th, in the session-room of the Wall-street church, and agreed upon a constitution, to be submitted to a convention that was to meet at New-Brunswick, N. J., on the 27th of the same month.

In this enterprise Mr. Baldwin deeply sympathized. He greatly desired that a society should be formed that would secure the patronage of the whole Presbyterian church. He attended the convention, but was greatly dissatisfied with the result, as will be seen from the following:

"*Saturday, Nov.* 29. Returned this afternoon from Brunswick, whither I went to a convention of clergy-

men and laymen, assembled for the purpose of forming an Education Society for the Presbyterian church. The thing did not succeed as had been anticipated. Drs. A. and M. from Princeton had it evidently in view, to shape the constitution so as to promote the interests of the Theological Seminary at Princeton; the Hopkinsians were over-jealous of them; and so they came to a complete rupture. The two professors left the meeting before the business was finished. A society is formed, but it cannot be a general one. The Old Calvinists will not lift a finger, unless it be to form one in opposition. I calculate on seeing this business made a handle of, to kindle anew the flames of discord between the two parties. Alas! O Lord! what desolations have contentions among brethren occasioned! Breathe into thy dear people a spirit of forbearance, of mutual confidence, of Christian humility and active zeal. Oh! permit not the body of Christ to be rent asunder.

"I returned from the meeting much disappointed, and, most of all, chagrined with myself. Never may I again be left to follow the motions of any man, unless they perfectly accord with my own views. I might have prevented the decision which separated the meeting, but I trusted to my fathers in the ministry."

It was now becoming daily more evident to him that duty required him to remain in New-York. To a friend in N——k, he writes,—"Had I time enough at my command, I would be in Massachusetts, Connecticut, New-York, and Ohio, looking up my long-neglected friends. But what, in the mean time, would become of this dear inquiring people? So, I am fixed here at last, and I can say, willing to be fixed. Yes, I find

rich reward for my labors here, in the labor itself. My friend, I trust, knows something about the happiness that arises from denying ourselves for Christ's sake. God is good to me. Yes, J——, I feel it, and should do wrong in not acknowledging it to so near a friend. The more I exert myself for Christ, the more I love his character, his cause, his service;—the more *assurance* I have of being hereafter where he is, to behold his glory. I am also more persuaded daily, that the best way to obtain the consolations of religion, is to be actively employed in promoting its interests. This passage of Scripture has been, of late, forcibly impressed upon my mind,—'Ye are my friends, if ye do whatsoever I command you.' The *fact* of our belonging to Christ must precede the *evidence* of its existence. If we are Christ's disciples, we can be assured of our being his, only by our having performed his commands; or, what amounts to the same, being conscious of a desire to perform them. Yet many Christians would direct a person to be comfortably assured of his piety previously to his doing some of the plainest and most imperative duties. They would direct him to find evidence without possessing it, or putting himself in the way to possess it."

The house of worship was so far completed, December 20th, that the basement-story was on that day opened for public worship. His feelings on the occasion are thus expressed:—"*Dec.* 27. The Lord is merciful. He evidently prospers the efforts of his people, to establish the regular ministration of Christian ordinances in this neighborhood. The session-room of the new church having been opened the last Sabbath, the number of hearers has greatly increased. We have

now the prospect of soon witnessing a respectable congregation collected. May the good Lord accomplish this, which we anticipate."

The partial occupancy of their new house was to him and his flock an event of great interest, and it led them to engage earnestly in prayer for the Holy Spirit. After so many struggles, it was cheering to know that God had thus far prospered them; and they could not but be anxious that from the first it might be consecrated by the presence of God.

Nor did they pray and look in vain. It soon became evident that the Lord was shedding upon them the dews of divine grace. To a friend he writes about this time:

"The good work appears to go forward. We have a few new instances of hopeful conversion, and several of conviction. Christians are awake, united and active. I see but one obstacle in the way of an extensive revival of religion, and that is, an unworthy minister, whose labors God is, nevertheless, as yet, pleased to bless. I wonder, my dear friend! But so it is. Pray that he may be rendered more active, prudent, successful and humble. We had, the last evening, a meeting at my room of selected persons, comprising those who have obtained hopes, a few experienced Christians, and some who were under conviction. The solemnity, the Christian love, the anxiety which pervaded the little assembly, were such as to answer our expectations, and almost lead some to exclaim, 'Verily God is here.' But I may say too much. We tremble lest the Spirit should in any way be grieved."

Again, "*Jan.* 17, 1819. We have enjoyed a pleasant communion-season to-day. Five have on the oc-

casion been added to this church. Our number is now forty-three, and several are expecting soon to unite with us. The congregation exhibits a corresponding increase. Our lecture-room is already full, and we begin to feel the necessity of finding more spacious accommodations. But, amid all this success, we cannot but rejoice with trembling. When I look at my own heart, so attached to the world,—at my life, so far removed from the bright image of him who is example as well as Savior, I cannot but fear lest God should leave me to lifeless, unprofitable ministrations. I need exactly what is comprehended in one short word—*grace*. I do love my work, and if I do not deceive my own soul, I have this day experienced such sweetness in the things of God, as can be found nowhere but in him. 'Bless the Lord, O my soul!'"

In his diary, he speaks of the joy that filled his soul on the occasion of administering the Lord's Supper for the first time in the new house:—"*Jan.* 17. Have a most delightful sense of the presence and love of God. Though he should slay me, yet would I trust in him. I have this day administered the Lord's Supper and preached two sermons to this congregation. By leave of Providence I hope to address them again this evening. I do indeed need Divine help to go through with the arduous labors which devolve upon me. To thee, O God! do I look up. Oh! strengthen me yet again, and my heart and my lips shall bless thee."

The prospect continued to brighten:—"*Lord's day*, *Jan.* 31. A good day. I have experienced great solemnity of feeling at each of my three services in the house of God to-day; but my evening-service was peculiarly interesting to me. It was on the subject of

the rest in heaven. I was enabled to speak with much fluency and some power; and I am not without hopes, that God will sanctify it to those who were present. Indeed, the appearance is, that we shall have a revival of religion here. God grant that we may. I think that I desire it, that I long and pray for it."

The course which he pursued in relation to Mr. Steel was in the highest degree conciliatory. Instead of thwarting the efforts of his rival, he took pleasure in showing the utmost good-will. He cheerfully co-operated with him, invited him to take part in the services of his own congregation, and readily complied when he himself was invited in turn. So effectual were these expressions of good-will, that Mr. Steel soon resolved to retire from the field, declaring that it was impossible to contend with such a man. He accordingly abandoned the ground at the end of less than four months' labor, and Mr. Baldwin was left in possession.

The Society which employed Mr. Steel made diligent efforts to procure another missionary, who could devote his whole time to the service, but were unable to accomplish their object. In the mean time, Mr. M. O. Stansbury was employed as a temporary supply. Finding that the enterprise was likely to prove a failure, they offered to sell the house and lease of ground to a Methodist congregation which had recently been gathered in the neighborhood, and were then worshiping in the school-room in Broome-street, just vacated by Mr. B.'s church. The offer not being accepted, they concluded to lease the property to the Methodist Society at an annual rent of $225. It changed hands about May 1, 1819, and was occupied by the present

Willet-street church for six years. After this it passed into the hands of the Baptists, and served as the gathering-place of the present Cannon-street church, by whom it was occupied until the spring of 1841, when the building was converted into dwelling-houses.

Fully appreciating the protecting care which God was thus manifesting for the little flock, Mr. Baldwin renewed his efforts to advance the holy cause to which he had been devoted. His whole soul appears to have been intent upon his work, and to have been filled with corresponding spiritual enjoyment. The following extract exhibits him in a most desirable frame of mind:

"*Feb.* 10. For some time past, I have been peculiarly assisted in discharging the duties which devolve upon me, as a minister of the gospel. My lectures are to me an almost constant source of enjoyment. I find the sanctuary a delight. But, during some part of the present week, I have been uncommonly blessed. I have, at the present moment, an almost overwhelming sense of the mercy of God to me. My mind is actually too much affected with it, to be fit for active duty. I contemplate and wonder. Can it be that so vile and worthless a worm of the dust is permitted to take hold of the promises of God? May *I* go to the never-failing source of happiness, and drink forever? Is the all-merciful Savior, with his richest favors, mine? Yes, he *is* mine; my elder brother; for I possess the spirit of adoption, and can look up and call God my Father. The blessings of redemption are mine, for my 'life is hid with Christ in God,' and none shall be able to pluck it out of the hands of God.

I need not, then, fear the approach of calamity and death.—I do not. But I do greatly fear that I shall

be left to grieve that Holy Spirit by which I am sealed. I cannot bear the thought of doing one thing or of saying one word, which shall bring an injury upon the cause of Christ. I love thee, O my Savior! Thou hast unfolded to me thine ineffable beauties. I cannot describe, I cannot speak, but I can, and do, feel them. And I long to be with thee where thou art, that I may behold thy glory. I would not hasten uncalled into thy presence; all the days of my appointed time would I cheerfully wait, till my change come; but most pleasant to me, will be the approach of thy messenger, to take me hence. I do long to have finished my course, that I may be rendered pure from my iniquities.

"God is giving me constantly increasing encouragement to labor in this place. The number of my hearers and friends is increasing. Some individuals are experiencing the convicting influences of the Holy Spirit. God grant that they may be brought to rejoice in atoning blood."

Such feelings must have given great unction to the preacher. And therefore the people soon began to exhibit their deep concern in the truths that thus came from his lips. *Feb.* 21, he says, "Our little place of worship has been tolerably well filled, morning and evening; in the afternoon it was crowded. The Spirit of the Lord was evidently in the midst of us. Several individuals were deeply affected and wept; especially during the evening-service. With such scenes before me, and with such feelings as I have this evening experienced, I cannot greatly doubt my interest in the great salvation. I love thee, O my precious Redeemer! I love thee as I love no other being. And thou mani-

festest to me, guilty and worthless as I am, that thou hast accepted the offerings of my heart. I will not doubt, for my help is laid upon thy arm, and my salvation is secured by thy promise. I do not question thy faithfulness. Though thou shouldst slay me, yet would I trust in thee; though I should walk through the valley of the shadow of death, I would fear no evil."

In a communication to the Missionary Board, of the 2d of March following, he says,—"I am happy to acquaint the Board that God still continues to this people the refreshing influences of his Spirit. There has, indeed, scarcely been a time, since the commencement of my labors here, when we could not point to individuals who were the subjects of religious impressions of the most decided character; and though some, whose anxieties are awakened, return to their former state of carelessness, others are brought to submit themselves to the Savior, and to find deliverance in him. Instances of the latter kind have multiplied of late, and we have reason to believe that the good work is considerably on the increase."

Of this work of refreshing he further writes in his diary:—"*March* 19. Last evening the session of this church met, and received to their communion 17 persons, of whom 13 were from the world, and 3 recently converted. Thus God succeeds the efforts of his people in this neighborhood. Several hopeful converts hope to be able to unite with us the next communion, and the good work is still progressing. 'Bless the Lord, O my soul!'

"*April* 4. Have had a full and attentive audience this morning. The Spirit of God is still operating among us.—I think that, at no former period, was the

work so interesting and powerful. I feel somewhat animated and strengthened in it, but neither love, nor faith, nor zeal, answerable to the day. O divine Savior! give me more abundant grace—give me more devotedness to thy cause."

The work of completing the church-edifice did not progress according to expectations. Many of the subscriptions, though made in good faith, were never realized. Early in 1819 this country, in common with the whole commercial world, was visited " with great and unexampled pecuniary embarrassments, deeply affecting the condition of all classes of persons in the land. In the month of May, upwards of forty houses in the cotton-trade failed in a single week ; and so great was the distress, that the President was entreated to convene Congress as early as possible, in consideration of the calamitous state of the Union."

This pressure began to be severely felt in Great Britain on the event of the General Peace in 1815, was greatly aggravated by the almost total failure of the crops in the unexampled cold summer of 1816, and continued for years afterwards, reducing tens of thousands from opulence to beggary, and the poorer classes to the very borders of starvation. So extensive were the failures in this country during the spring and summer of 1819, that every thing like commercial confidence was almost annihilated throughout the United States. In the autumn it was estimated that there were 20,000 persons daily seeking employment in the city of New-York, and as many in Philadelphia unable to find the means of comfortable subsistence.

In this state of things, it was found to be impossible for the congregation under Mr. Baldwin's care, having

exhausted their means, and being already embarrassed with debt, to proceed with the work of finishing their house of worship, and it was reluctantly suspended for a time.

Shortly after the arrival of Mr. Baldwin in the city, in November, 1817, he had formed an acquaintance with Miss Julia C. Baldwin, of Newark, N. J., who was then on a visit to one of their mutual friends. This acquaintance soon resulted in a permanent friendship, and an engagement to live for each other, and the cause of truth and righteousness. The correspondence which resulted from these engagements was strictly religious in its character, and as pure as the most fastidious could desire. It manifested on his part a desire above all things, that the beloved of his heart should be eminently qualified by every grace, intellectual and spiritual, to be the companion of a gospel-minister, and a helper to him in his arduous work.

The following extract from this correspondence is subjoined as a specimen. It contains some useful hints on epistolary writing and Christian influence, and is part of a long and interesting letter of two sheets.

"The pleasure which we derive from letters depends very much upon the amount of information that they contain. 'That,' Dr. Dwight would say, 'is a good letter. It contains facts.' The best religious intelligence, together with the most interesting occurrences in our family or neighborhood, but especially a simple and minute account of our own affairs, thoughts, and conclusions respecting almost every subject, constitute the proper materials for letters. I would by no means exclude description and sprightly remark. There is scarcely a more useful exercise than giving the charac-

ter of the books we read, or, where it can be done safely, of the persons with whom we associate.

"This leads me to express a thought that has often occurred to me, viz., that it is desirable to *have possession of every avenue* to the hearts of men. I would cultivate my taste in order to recommend religion to my fellow-men through the medium of taste. I would, if possible, become acquainted with many of the little items of politeness, otherwise useless, to catch a few such persons as M—— in their wanderings from God. For the same reasons, I would avoid, in my conversation with the world, many religious phrases, which they do not understand; but which are always accompanied, to their minds, by degrading associations. Christians become so accustomed to each other's phraseology, that they frequently use words improperly. 'We have had,' some would say, 'a *revival* in our society.' 'A *revival* of what?' asks a man of the world. And he does it correctly enough, too, if dictionaries and the best use of language is regarded. Again, we talk of twenty sinners being under *conviction*. '*Convicted* of what?' the man of the world again asks. It is a style of conversation made up of such phrases, which is sometimes denominated *religious cant*. Now I would throw aside every thing in my intercourse with men, that would unnecessarily prejudice their minds against the gospel of Christ.

"But here comes the difficulty. The world are, in fact, opposed to real godliness in any shape. My endeavors to conform to them in things indifferent, brings me to the borders of transgression. I know of but one way to escape the danger;—constant and prayerful watchfulness against it. If we frequently consult the

word of God, and pious books, and take the advice of pious, judicious friends, we shall not greatly err. After all, must not the Christian who would do his duty and live in accordance with his profession, calculate on being thought singular? He must. But his piety should rather be singular in *degree* than *complexion*."

After a familiar acquaintance, resulting in a constantly-increasing mutual esteem and attachment, they were united together in the bonds of wedlock, at Newark, N. J., on the 12th of May, 1819. It was a day to which neither of them ever looked back but with unfeigned gratitude to God. Eminently fitted as he was for the conjugal relation, his union with the chosen object of his affections made him both a happier and more useful minister of the Lord Jesus Christ. Their union was

> "———harmony itself,
> Attuning all their passions into love;
> Where friendship full exerts her softest pow'r,
> Perfect esteem enliven'd by desire
> Ineffable, and sympathy of soul;
> Thought meeting thought, and will preventing will,
> With boundless confidence."

CHAPTER X.

Pecuniary troubles.—The prospect brightens.—Birth of a son.—Visits Connecticut.—House of worship completed.—Installation.—A season of revival.—Death of his first-born.—Visit to Pittsfield, Mass.—Becomes Secretary of the Missionary Society.

A FEW weeks after his marriage Mr. Baldwin was afflicted with a severe illness, which for several weeks interrupted his hitherto-unintermitted labors.

His mind, for some time after his recovery, was far from being in a high spiritual frame. The excitement attendant upon his commencing a householder, and the necessary occupation of his mind, to a greater or less extent, in affairs more secular than those to which he had become accustomed, deprived him of that composure which he so greatly coveted.

He gradually, however, recovered his composure and peace, as appears from the following record:

"*Dec.* 26. Am disposed to testify this evening to the goodness of God extended to me. He has manifestly afforded me his assistance, in the exercises of this day. I think I have experienced his love shed abroad in my soul; and that I have an increasing desire to be diligent, self-denying and useful in his service. There appears to be some indications of a religious revival and reformation among us. God grant that we may not be disappointed in our hopes; and that nothing may be found either in the preacher, or God's professing people here, to intercept the blessing."

During the whole of the year 1819, the congregation were greatly embarrassed through the pressure of the times. The work of completing their church-edifice was entirely suspended. In the month of June, they were driven to the measure of making a general appeal to the charities of the Christian community in the city. They were encumbered with debt, to the amount of more than $6000, and their creditors were pressing them for the payment of their obligations. Judgment had already been obtained against them at law, and their property was liable to be sold under the hammer. There seemed to be but little prospect of relief. Every day the darkness thickened. Ordinary faith would have failed in such an emergency, and the enterprise itself perhaps have been abandoned.

These trials greatly affected the susceptible heart of the self-denying missionary.—Under date of *Feb.* 27, 1820, he writes,—"The Lord is laying upon me trials of a peculiar kind. His providence, in regard to this people are, beyond measure, dark. I know that we deserve affliction. Yes, blessed God! thou layest upon us not the half of what our transgressions deserve; but, Oh! spare thy people, and give not thy heritage to reproach. Let not the enemy have occasion to triumph over us.—The situation of my people, in regard to their pecuniary affairs, has tried me. I fear that I do not experience that submission, which is justly required of God."

At this very time, however, help was at hand. Six days afterwards he records the goodness of the Lord as follows:—"*March* 4. It becomes me to make mention of the loving-kindness of God towards the people among whom I labor. The trustees have, during the

present week, succeeded in obtaining the desired loan of $6,800, and taken up the notes which threatened the most distressing pecuniary embarrassments. We have now the prospect of seeing the church completed by the first of May. This event is, to me, one of the most encouraging nature. It shows the watchful care of Providence over this institution. May the God of all grace still be our helper. To thee, thee only, would I look up."

The amount of the above-mentioned loan was received on the 3d of March, and at the expiration of the day following, less than two hundred and fifty dollars remained in the hands of the Treasurer; all the remainder had been absorbed in the liquidation of their debts. Yet with this small sum only in hand, they went forward, trusting in God to carry them through the work of completing their house of worship.

Encouraged by the brightening prospect, Mr. Baldwin now speaks like another man: "*March* 19. Experienced a delightful calmness of spirit this morning. 'The Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof.' His dealings with me and the people among whom I labor, are singularly kind and merciful. The church is still protected,—the congregation still increases;—and we have now the prospect of seeing the house of worship, on which so many prayers and self-denying exertions have been bestowed, speedily finished;—and, what is infinitely more desirable, we seem to have the influences of the Holy Spirit among us."

An event now occurred which gave rise to an entirely new class of emotions, and drew forth from his lips renewed acknowledgments of the divine bounty.

On the first of Jnne he became the happy father of his first-born child.—"*June* 4. Am not a little affected in view of the mercies which have recently been conferred upon my family. My dear wife was, last Thursday night, delivered of a promising son, whom we hope to have the privilege of educating for God. He came to us the first day of June; a day long to be remembered by us, and by me in particular."

The house of worship was shortly after completed, and on the third Sabbath of June, (18th,) solemnly set apart to the service of the Great Head of the Church. On this occasion, sermons were preached by the Rev. Drs. Spring and Romeyn, and the Rev. P. M. Whelpley.

"*June* 25. Preached to-day, for the first time, in the upper part of the church. Audience probably one third larger than we were accustomed to have in the basement-story; but still it appeared extremely small. Small it certainly is, considering the hundreds who might very well attend; and who now spend their Sabbaths in every species of worldly employment or unprofitable amusement."

His diary through the summer shows that the feeble state of his health had an unfavorable effect upon his spirits, and at times to take a most gloomy view of his religious state. Thus he exclaims, *Aug.* 20: "Much in the dark;—unfaithful in all things. I see nothing but sin in myself;—fear that I never did any thing but sin."

The greater part of the month of September was spent in visiting his friends in Connecticut.—"I took my journey," he says, "through Norwalk, where I left my wife and little son, and proceeded through

Fairfield, where I spent the first Sabbath, to New-Haven and to Durham. I spent my second Sabbath at Litchfield, and my third in Durham. The Lord is reviving his work at New-Haven, in the most gracious manner. Yale College has been visited. About thirty students are hoping in Christ. The number of hopeful converts in town is much larger, and the work still continues. I think I felt some satisfaction in observing its features and progress. My mind has been more serious for several weeks past, and I have thought that I do experience, at times, a spirit of devotion."

The completion of the church-edifice, cheering as it was to him and the people, deeply involved the congregation. Their indebtedness in October, 1820, was nearly $9000. The amount receivable from the renting of pews was not sufficient to pay the interest of the debt, and the collections taken every Sabbath barely sufficient to pay the incidental expenses. This state of things afforded but a poor prospect of support for a pastor and his family. Yet, relying on the continued patronage of the Missionary Society, the congregation met on the 30th of October, and unanimously resolved to invite Mr. Baldwin to become their pastor, at a yearly salary of $800. The manner in which he received the call appears from the following letter to his parents, dated *Dec.* 13:

"I have often been led to wonder, when I have considered the way in which God has been pleased to lead me, these ten years past. Scarcely any one of my great plans for life has been accomplished; and yet Providence has continued to succeed and to bless me. I am made to pursue an unexpected and sometimes perplex-

ing path, but I appear to myself to be most kindly directed.

" My labors in this city, particularly, are what I did not anticipate. I came hither from Massachusetts with my apparel, manuscripts, and books, all well packed for a long journey. My probable destination then was the region of Buffalo for the succeeding winter, and Ohio for the summer. But I was stopped here and set to work among the lanes and suburbs of this city. Experience taught both the Society and myself, the wisdom of confining my labors to a given section of the city. I had one assigned, which was populous, but immoral and extremely destitute of the means of grace. There was no preaching of any sect near me, excepting occasional lectures. Probably not one in ten individuals, of the thousands around me, attended at any church, or gave the Christian Sabbath any respect.

" Among this large and increasing, but extremely destitute people, I commenced preaching the gospel. The Lord succeeded my very defective labors,—poured out his Spirit upon the hearers,—enabled us to form a church,—and to commence the effort of erecting a house for his worship. The church and congregation were, soon after their formation, received under the care of the Presbytery, and have continued to increase. The former now contains more than one hundred members; and the latter about that number of families. Both are collected in a great measure from the highways and hedges. The neighborhood has assumed a higher character for morality. Many persons are beginning to attach themselves to the congregation, from actual experience and observation of its happy influ-

ence and manifest prosperity. The church, which is now finished, will accommodate eight hundred or a thousand persons. It is a neat building, and handsomely painted. Beyond this, we still observe a movement of the Holy Spirit in the congregation. Three instances of hopeful conversion have occurred within a few weeks, and some other persons are religiously impressed.

"Such, my dear parents, has been the success of my feeble efforts for Christ in this city. I have drawn around me a young and growing church and congregation. Many of this church look to me as to their spiritual father; and the congregation in general place in me a confidence which far transcends my deserts. What, then, can I say to a unanimous and urgent application of this people to me, to become their settled pastor? Such an application has been made,—without a dissenting voice, or an opposing individual. I endeavored to prevent it, and to turn their attention to another person, that I might be left free to find a place, and, if the will of God had so directed, to settle in the country. But I found it impossible to control the choice of the people. The appearance, and, indeed, the declaration was, that if I left the congregation, many of its members would leave it;—and perhaps the institution itself would come to nothing. I have considered the will of God, in this case, to be sufficiently plain. My Christian friends concur with me in this opinion. Preparations are accordingly making for my installation, the 25th of this month. The whole arrangement has been contrary to my choice. I prefer the country;—I long for the sight, if I cannot long enjoy the society, of my nearest relatives;—but I can

only say—'The will of the Lord be done.' And I hope that *you* will be enabled to say it."

In his annual communication to the Board of Directors, at the close of the third year of his missionary labors, he sums up the result as follows:

"I have regularly maintained three services on the Lord's day, and, in general, two lectures during the week; besides conducting stated meetings for prayer, visiting the sick, attending funerals, and devoting a large portion of my time to family-instruction. I wish I could add, that we have observed Christ's special presence, and the reviving influences of the Holy Spirit, evidently pervading our frequent assemblies.—Some instances of religious concern and apparent conversion have been witnessed; and from present appearances we are encouraged to hope, that God has not withdrawn from us his Holy Spirit. Considerable attention has been paid to the instruction of children, particularly those of the church and congregation. The feeble state of my health, during a portion of the year, has prevented my doing for them all that I could have wished. When health and other circumstances have permitted, I have maintained a catechetical lecture, and such other services as seemed most likely to advance their knowledge and interest in divine things.

"We have also connected with the congregation two Sabbath-Schools, both at present very flourishing, which are principally under the direction of persons professing godliness.

"In short, it is manifest, that the best of causes is rapidly gaining ground in this section of the city. When I reflect on its neglected and fearful situation three years since, and consider the steps, by which

the hope expressed in the first annual report of your Society respecting it has been realized, I am forced to exclaim,—'What hath God wrought!' He has evidently followed our feeble and unworthy exertions with his gracious smiles.

"The gospel-standard is now fairly erected in this neighborhood; the house of God, just completed, will, by the ordinary blessing of Providence, soon be filled with worshippers. An association of Christians is formed, which may be expected to increase in number and in fervor, and prove a rich blessing to future generations. Oh! who, that has been permitted to contribute in any degree to produce this cheering result, will not bless God for the privilege of doing it? Yes, it shall be known and mentioned with holy gratitude for generations to come, that the Seventh Presbyterian church owed its existence, under God, to the Christian charity of your benevolent association."

In his diary, similar mention is made of the hopeful appearance of a work of grace among his people. *Dec.* 16, he remarks,—"Had a pleasant Sabbath yesterday. There are some appearances of a work of grace among us. God grant that they may prove genuine, and that the hopes of his people may not be disappointed. I have felt, for some weeks past, a more than common anxiety for my people; but I do not enjoy that peace in my own mind, which I desire. I often doubt, greatly doubt, whether I do in reality possess that religion which I endeavor to recommend to others."

In view of his installation he engages more earnestly in devotion: "*Dec.* 20. Have set apart this day as a day of fasting and prayer. Think I have this morn-

ing found some enlargement in the duty of supplication. My heart's desire and prayer to God for this people is, that they may be saved. I also experience a desire to correct the faults and supply the deficiencies in my Christian walk. The Lord bestow upon me a sincere detestation and abhorrence of all sin. And by his grace assisting me, I will, from this day, renew my exertions to be entirely devoted to his cause."

The installation took place on the evening of the day when he entered upon the 32d year of his age. He gives the following account of it, *Jan.* 2, 1821. "The 25th of the last month was to me a peculiarly solemn and interesting day. Brother Cox was, in the morning, installed as pastor of the Spring-street church; and in the evening, I was, in like manner, constituted the stated pastor of the Seventh Presbyterian church and congregation. My call had been unanimous, and I had reason to believe that no family nor individual in the congregation regretted my settlement. Services commenced at half-past six o'clock P. M. Brother Goldsmith, of Newtown, preached the sermon, Brother M'Clelland gave the charge to the pastor, and Brother Spring to the congregation."

At this time the church had received to their communion, including the original number, 109 souls, of whom 64 had been brought in from the world. The proportion of males was small, being only 26, or scarcely one-fourth. This number had been diminished by removals and deaths, so that the church scarcely numbered, at the beginning of 1821, a hundred persons.

It soon became manifest that the Spirit of God was exerting a special influence over the congregation.

First, the preacher himself is brought to despair of his own wisdom, and to cast himself on God: "*Feb.* 4. Have a lively perception o my unworthiness in the sight of God; and utter insufficiency to convert the souls of my hearers. O my God! do thou take this work into thine own hands. I look to thee, and I desire, I long to see thy power revealed in the midst of us. Father! glorify thyself here. Make the stubborn souls bow to thee."

Then follows the evidence that God *has* taken the work into his own hands:—"*Feb.* 24. Have experienced, for some time, a great degree of anxiety for the spiritual welfare of my flock. I have particularly desired, that the Spirit of God might be poured out upon them; and praised be his grace, I have some evidence that I have not desired it in vain. There is every proof, that a work of God is begun among us. God grant that it may continue, progress, and become powerful. Unto thee, heavenly Father! do I look for this most valuable of all mercies. All my confidence is in thee.

"*March* 2. In consequence of the hopeful appearances among my people of late, I have devoted this day to fasting and prayer. My heart's desire and prayer to God for this people is, that they may be saved. But I do not experience so much anxiety for them as I ought. There is a manifest deficiency in my zeal and corresponding exertions. Nor do I exercise so much submission to God on this subject, as becomes one who professes to rely on his faithfulness. The little which I do feel is too exclusively the feeling of anxiety. It is Christ's cause, and he will take care of his own. The all-wise Jehovah will do all things well.

Righteous Father! enable me to rest with the most complete and cheerful confidence in thee. Thine eye is upon this church, and observes the souls which thou hast made. Oh! let the bowels of thy compassion yearn over them. Come, thou Divine Spirit! and breathe upon these slain that they may live."

The revival, if such it might be called, was neither general nor powerful. About 20 persons were seriously awakened and led to seek salvation, the greater part of whom became the hopeful subjects of divine grace.

In the month of August, it pleased God to call his servant to experience an affliction more severe than any through which he had previously been called to pass. It is best described in his own language:

"*Aug.* 13. It has pleased God to lay his afflictive hand heavily upon me and my family. We have been called to part with our little Elihu. He died Tuesday, 7th of this month, at half-past 5 P. M., after a distressing sickness of six days. His complaint was the cholera infantum. His remains were deposited, Wednesday 8th, in the Rutgers-street Presbyterian burying-ground. He was fourteen months and six days old.

"I do believe that our little boy has gone to a better world. We had the satisfaction of giving him up to God in baptism, and often endeavored to renew the dedication. I felt, during his sickness, a strong propensity to pray for the salvation of his soul, and but little freedom in pleading for his restoration to health. God has done all things well.—We loved our sweet babe by far too much, and he has, mercifully for us and him, removed him from us."

A fortnight after this heavy affliction, he and his

companion left the city on a visit to Pittsfield, Mass., where God was at that time pouring out his Spirit in a remarkable manner, upon the congregation under the care of Mr. Baldwin's former friend and pastor in Fairfield, the Rev. H. Humphrey. Here his labors were abundant and greatly productive of good.

"*Sept.* 21. We sailed from New-York on Thursday, (Aug. 23,) and did not reach Hudson till Sabbath morning, where I spent the day, and preached three times for Brother Staunton. I reached Pittsfield the next Monday, and found Brother Humphrey and family in pleasant circumstances, and the church and congregation blessed with a glorious revival of religion. I continued in Pittsfield about two weeks, attending many meetings, and preaching often to large and solemn assemblies. I preached from Mark 12 : 6, Luke 15 : 10, Acts 9 : 11, Rom. 1 : 16, Heb. 2 : 3, John 3 : 19, Acts 24 : 25, 1 Thess. 5 : 19, Eccl. 11 : 4. The work appeared to continue in all its power.

"My companion and myself received from the people every attention that we could wish, and, in truth, more than we could well get along with. On my departure, I was generously presented with thirty-five dollars, as an expression of their gratitude for my labors among them.

"I stopped, on my return, at Hudson, where I gave an account to Brother Staunton's people of the revival in Pittsfield;—reached New-York on Friday, the fourth week after having left it, with my wife in better health, and myself not a little recovered from a three months' debility."

In his annual report to the Board, made *Oct.* 9, he states, that of the 30 added to the church during the

year, 24 had made profession of their faith in Christ, and that all but two of them were heads of families. He also speaks of having conducted many familiar lectures and prayer-meetings in private houses: "I have literally *preached* from house to house; and the Lord has been pleased graciously to own this method of instruction, as a means of preserving in lively exercise a spirit of prayer and Christian love, as well as of bringing sinners to the reception of the truth. My efforts in this way have strongly impressed my mind, in favor of recommending a like course to the more general attention of clergymen in this city. These familiar lectures might form a happy medium between the public services of the sanctuary, which are too elevated and distant to interest some of our people; and the religious visits of the pastor, which become embarrassing and overwhelming to others. They have, by the blessing of God, served very much to advance the prosperity of this congregation."

He seems to have had the most sanguine expectations of the greatness of the blessings that were to come upon the congregation, and through them upon the city. "It requires," he says, "but little discernment, and no great skill in calculation, to perceive that the operations of the Society have been of incalculable benefit to this section of the city; and yet we believe that the major part of the blessing is still to come."

His diary about this time shows with what earnestness he panted after the blessings of full assurance. "*Nov.* 3. Am pressed with the necessity of becoming a more spiritual and devoted Christian. I cannot be contented with merely possessing some little hope of my acceptance with Christ; I wish, I long for Chris-

tian assurance, to be a man full of faith and of good works. My sinfulness is a burden too heavy to be endured. I am like a captive sold under sin. When shall the hour of deliverance, the year of jubilee, come to my soul? 'Lord! I believe; help thou my unbelief.'"

At the commencement of the year he had been appointed the Assistant Secretary of the Society in whose employment he was laboring, and on him it devolved to prepare their Annual Report for the year 1821. In the close of this report his ardent missionary spirit is clearly exhibited. "The result of five years' practical attention to this subject, is an overwhelming conviction, that scarcely one in twenty of professing Christians, and a still smaller proportion of our churches, are thoroughly awake to the present solemn call for missionary exertions. Without adverting to pagan Asia, to Africa and the islands of the South Sea, or to the wide-spreading harvest, beginning to be white for the sickle, from the borders of our country to the Southern Cape; our own settlements, planted, and from year to year increased, by our enterprising population, present a field for missions which has no parallel. Only let the standard of the cross move onward with every new emigration to the South and West, and a few revolving years will disclose the sublime spectacle of a people, blessed with the Bible and religious teachers, and all the means of grace, and variety of civil and religious privileges, inhabiting from ocean to ocean, and from Mexico to the farthest country of the North.

"The present generation of American Christians and their immediate descendants, seem destined by Providence to give religious and moral character to a people,

more numerous and enterprising and distinguished for arts and science than the world has ever seen. Shall we tamely permit that character to be the stain of infidelity, and the disgrace of every vice? Shall we look on with cold indifference, while our rising cities become, through the prevalence of error and crime, so many sources of corruption to every part of our land? Will piety, will Christian patriotism, fold her hands, while each succeeding wave of emigration westward presents a darker and still darker aspect, until our nation shall meet in character, as it comes in contact with, the heathen tribes of Asia?"

At the Annual Meeting in December he was chosen the Corresponding Secretary of the Society, to succeed the Rev. Dr. Spring, who had until now been its most ardent friend and faithful servant, and who felt constrained to decline on account of other engagements a re-election. Previous, however, to this event, Mr. Baldwin had not only taken the liveliest interest in the prosperity of the Society, but had devoted no small portion of his time to the business-affairs of the Board. It was voted in January, 1819, by the Board, "that in consideration of the faithful and indefatigable labors of the Rev. Elihu W. Baldwin, in the service of this Society, two hundred dollars be presented him." The interest, which he thus early manifested and cultivated in the cause of Home-Missions, continued to characterize his subsequent course.

CHAPTER XI.

A General Revival in the city.—United Domestic Missionary Society formed.—Yellow Fever.—Birth of a daughter.—Labors in a Revival at Greenwich, Con.—Also at Newark, N. J.—Visit to his parents, in Ohio.—Spiritual dearth in the church.—Almost discouraged.—Declines a call to Jamaica, L. I.—Project of selling the old, and building a new, house of worship.

The commencement of the year 1822 was marked by a much more general attention to religion in New-York than had been known before;—"more" in the Presbytery of New-York "than in any preceding period since their formation." This result could be distinctly traced to the more general and united supplications of the people of God. A union prayer-meeting was commenced in January, 1821, and held on the Tuesday afternoon next succeeding the first Monday in every month, in the Mariner's church, in Roosevelt-street. It was conducted under the direction of a Committee of Arrangements, consisting of one member from each of six denominations. The meetings were continued through the year, and in the following winter, as the spiritual concern of the people became more apparent, semi-monthly meetings of a similar kind, were held in other churches.

Towards the close of the winter-season the interest became quite general. A fast-day was appointed by the Brick church, to be held on the last Tuesday in

February, 1822, to which they also invited all their sister-churches in the city. The meeting commenced at eleven o'clock, A. M., and continued *six hours* without intermission. The house was crowded with God's people, who came to wrestle for the outpouring of the Holy Spirit upon the city. One who was present gives the following description of the scene:

"Such breathless, solemn attention, I can scarcely hope again to see, in my life, among so vast a multitude. When Mr. Whelpley (pastor of the Wall-street church) arose to address the assembly, in that unpremeditated manner to which he was not used in the pulpit, there was in his whole aspect a bearing and significance, like that of a man consciously in the presence of God. He presented to the audience the desolations of that portion of the field of Zion which he cultivated. He besought them to regard the condition of that church, which, as a fruitful bough, had sent its branches over the wall, which were now bearing fruit all around, while at the root there was decay of moistness and verdure. The appeal was so instinct with energy and pathos, that aged men lifted up their voice and wept. This was one of the most solemn seasons I ever witnessed. A blessing manifestly and immediately followed. That appeal was answered with the prayers of faith, and these with a revival of religion in his church, and many souls were the fruit of this refreshing."

In all these united efforts for the promotion of religion in the city, Mr. Baldwin zealously participated, and received a rich blessing in return. In the following extracts from his diary at this period we perceive the same earnest anxiety for his people that had hitherto characterized all his ministry.

"*Feb. 7th*, 1822.—For some weeks past, there has been a more than common excitement among Christians on the subject of religion. It is manifest, that the Holy Spirit has come nigh this people. I think that I feel his operations in my own soul. Some few sinners have been awakened, and one or two are rejoicing in Christ."

"*March 24th*.—For some months past, the Lord has graciously afforded me much encouragement in my labors among my people. Several individuals, who are heads of families and promise to afford considerable aid in supporting the gospel, have recently become hopefully pious. Other individuals are inquiring after the good way. And I am hoping for still greater things."

"It is also a pleasing circumstance, which ought to be remembered with the greatest thankfulness, that the increase of the *congregation*, for the past six months, has exceeded our expectation. God is manifestly imparting to the people a disposition to hear the gospel. Many are, no doubt, inquiring after the right way, who are not particularly anxious. To God be all the praise."

A happy specimen both of his style and spirit in preaching may be seen in the closing part of his sermon at the opening of Presbytery, in April of this year. After showing that the great enterprise of the church should be to convert the world to God, and that no Christian can escape from the obligation which rests upon him to engage in the work, he adds:

"This very metropolis, graced as it is with consecrated spires, and blessed with prayerful inhabitants, affords ample scope for our most active missionary zeal. And something beyond our former efforts, or our present calculations, must be done. A necessity is laid upon

the churches in this city, to evangelize these 30,000 of no religious creed. Jesus Christ holds his people here responsible for this work. If the churches in our connection cannot be persuaded to give a more practical attention to this subject; if the pastors of our churches, and licentiates of our Presbytery, find it impossible to pervade this uncultivated, and, to a great extent, unexplored field, by preaching the gospel from house to house; and the constitution of our church does not admit of our pious laity supplying, by their more private endeavors, this lack of Christian instruction;—then may the Lord of the harvest give the labor and the reward of this noble enterprise to some other communion.

"May some other denomination understand the extent of the requirement, to let their light shine before men,—and faithfully obey it. May other professing Christians arise, who shall vindicate their claim to be esteemed the followers of Christ, and the worthy imitators of his apostles and martyrs, by preaching the gospel to the poor, to such sinners as must be literally sought after, as well as induced by *urgent* persuasions, to take hold on eternal life. And may the time not be distant when, through the waking-up of Christendom to the perception of her obligations and her privileges, a host of faithful laborers for Christ, borne on the wings of prayer, shall spread over all lands, pervading their every district, and visiting every family of man; and thus make a most complete experiment of the power and faithfulness of Jesus Christ."

It is worthy of remark that the Presbytery regarded the subject very much in the same light with their Moderator; and whether induced by this sermon or not, immediately took measures to enter upon the work.

Four days afterwards they organized a "Presbyterian Society for supplying the destitute, within the bounds of the Presbytery of New-York, with the means of grace." It was made the duty of the Executive Committee of the Society "immediately to take measures to ascertain the number of souls within the bounds of the Presbytery, who are destitute of the stated preaching of the gospel; select suitable stations for the establishment of new churches and congregations, and employ suitable men to labor at such stations." Of this Committee Mr. Baldwin was appointed a member.

One of the results of this measure was the employment of the Rev. Matthias Bruen, (without compensation, however,) from whose labors resulted the Bleecker-street church and congregation. Through their co-operation, too, the Mission church in Bancker-street, then struggling for existence, were encouraged to change their location, and became the Allen-street Presbyterian church.

In such labors as these Mr. B. greatly delighted. He was ever ready to help forward an enterprise that bade fair to rescue the ignorant, the wretched and the vicious, from degradation, pollution and death. Such in fact was his own employment throughout his ministry:

> "Dispensing good where'er he came,
> The labors of his life were love."

The prevalence to so considerable an extent of the spirit of piety and brotherly love among the churches in the city, in consequence of the revival, brought very much to an end the alienations and strifes between the two Young Men's Missionary Societies, and disposed

them to lay aside their differences. A convention of delegates from several similar Societies met in New-York, on the 10th of May, and formed the "United Domestic Missionary Society," with which the rival Societies of New-York cheerfully coalesced. Mr. Baldwin represented the Evangelical Society, of which he was then the Corresponding Secretary, and greatly rejoiced in the union thus happily consummated. He became a member of the Executive Committee, and actively engaged in the promotion of its interests.

The breach which death had made the previous year in his family-circle was, in some measure, healed by the addition to his family, on the 15th of May, of a female child. To this event he alludes in the following extract:

"*Lord's day, June 16th.*—The Lord has continued to visit me and my family with mercies. My dear wife has recovered her strength as rapidly as could have been expected. Our babe is well and quiet. We have not as yet wanted any good thing."

It sometimes is the case, that he who is sent "to proclaim the acceptable year of the Lord," is constrained very shortly after to tell of "the day of vengeance of our God." The churches of the Presbytery of New-York had scarcely ceased from the joyful services of the day observed by them (May 7th,) for the purpose of praising God for his spiritual mercies, when they were called upon to humble themselves under his afflicting hand. In the month of July the city was visited once more, and for the last time until now, with the desolating and all-dreaded "yellow fever."

How Mr. B. felt and acted, in a season of so much peculiar trial, may be seen from his own statements.

"*August 28th.*—Attended at eleven A. M. a meeting for prayer, in Spring-street church, that God would avert from us the chastisements which, as a city, we have reason to fear. It is now several weeks since the *yellow fever* appeared in Rector-street, between Broadway and the North River. Its progress has been very slow. The extent of the infected district was small, at first; it has now embraced a part of Greenwich, Broadway and Wall-streets, besides the two streets adjacent to and parallel with Rector-street. The number of cases reported daily, is from three to ten, and the fever is generally mortal. It is generally believed that many cases of fever are not reported. But of this the evidence is not altogether decisive. The citizens are beginning to be much alarmed. Some are removing to the country. Others are seeking refuge in the outskirts and more airy parts of the city.

"I had myself made some calculation on leaving the city, for a few weeks, to regain my strength, and return with more energy to my work; but this state of things seems to require my presence with my people. There is a loud call for instruction. Many strangers visit my church, and I hope that all will not go away without deriving some benefit from what they hear. The Lord be with me, protect me, my dear wife and my little one, from the destroying malady, and pour out upon me and my people of thy gracious Spirit.

"I think that I feel, somewhat more sensibly, the need of making more vigorous exertions for Christ. The prevalence of this sickness tells me of the destruction to which souls are exposed."

The third week in October, he attended the meeting of the Synod, at Elizabethtown, and complains of him-

self that his mind became wandering and stupid. He adds, and very properly,—"Alas that such an occasion, which ought to excite and invigorate my zeal, should only involve me in greater barrenness of spirit and indifference!"

His love for revivals of religion, and eager desire both to enjoy and promote them, must already have been noticed. He loved to labor in such seasons, not only at home, but when he could be spared, among the congregations of his brethren. During the autumn of this year the Second Congregational church of Greenwich, Connecticut, then under the pastoral care of the Rev. Isaac Lewis, was blessed with a powerful revival of religion. In the early part of November, Mr. Baldwin went to the assistance of Mr. Lewis, and spent ten days among his people, during which he preached sixteen times.

The character of his preaching at such times may be learned somewhat from the passages of Scripture which he selected for the themes of his discourse: he enumerates, Rev. 20: 3, Rom. 12: 1, 2 Cor. 5: 20, 1 Kings 18: 21, Acts 26: 28, Mark 8: 36, Mark 12: 6, Luke 15: 10, Heb. 2: 3, Heb. 4: 11, Rom. 1: 16, Luke 14: 18, Acts 24: 25, &c.

In a letter to Mr. B., he says, "*Nov. 13th.*—I am much conversant, to say the least, with the revival here. And there is much need of some one to assist brother Lewis. He is almost worn down with continued anxiety and labor. I expect to do something more the present week than would consist with my recruiting very fast. But I shall have a short time of leisure and relaxation before my return. I experience also the benefit of this fine atmosphere, in the increase of my

appetite, spirits, &c. I preached last Sabbath three times. The audiences were large, attentive and solemn. But there was not more weeping among them than I often witness among my own people. The difference is that these sturdy country-minds do not wilt for nothing; nor do they affect to be overwhelmed when they are not. I have seen but little weeping among them.

"I hope that all is well with my people. The state of things here makes me sigh over the coldness and stupidity at home. I hope that our good people are praying much that I may come back to them in the fulness of the blessings of the gospel of peace. May every blessing descend upon all that love our little Zion."

About seventy persons had become hopeful subjects of the work, when he left to return home, and a considerable number in addition were under serious impressions.

Having completed the fifth year of his missionary-labors, he makes the following statement, to the Executive Committee of the Society, of the condition and prospects of the people of his charge, together with an account of his labors during the year.

"The past year has proved to the Seventh Presbyterian congregation, a year of encouragement and mercy. More than thirty persons have been added to the church, of whom twenty-one are from the world. We have had two Sunday-schools, which continue to be numerously attended, and conducted with great spirit. A third, in the vicinity of Manhattan Island, is supported, in part, by the members of this congregation. Two Bible-classes have been in operation some part of the year,—one of them until the prevalence of the fever,

and the alarm which it occasioned, dispersed the members. Some attention has been given to catechetical instruction. Our stated religious services are, three on the Sabbath, one lecture, and from one to two prayer-meetings. Besides these stated services, we have frequent lectures and prayer-meetings, at the request of families in the different neighborhoods. I have conducted, upon an average, from six to eight religious services, each week, during the year. There has been constantly one weekly meeting for prayer, exclusively for females; most of the time two, and occasionally three. The Sunday-school teachers have also an association for prayer, which meets every month, and has been well supported.

"The congregation increases as fast, perhaps, as could be reasonably expected from our situation, and the moral character of the neighborhood. Nearly seventy pews, mostly in the lower part of the church, are taken; and the remainder, below stairs, have been generally occupied by strangers. The revenue of the congregation amounts to about one thousand dollars per annum,—reckoning from May last. That of the preceding year, including some extraordinary efforts, amounted to about eight hundred. I should judge, that we are one fourth more numerous and able than we were twelve months ago. Were it not for their debt, which is, unhappily, large and oppressive, the present means of the congregation would meet their expenses. As it is, I cannot but regard the sum raised for the support of Christian ordinances, in this once neglected section of the city, as a delightful proof of the prevalence of Christian principles. Five years ago, it

would have been difficult to find, in all this section, ten families who attended any Presbyterian church.

"During the last autumn and winter, we were favored with some special manifestations of Christ's presence among us. The aspect of the congregation, for some months, was uncommonly serious. Lectures and prayer-meetings became thronged, and many individuals evinced peculiar anxiety on the subject of their salvation. We began to hope for great things, and almost *believed* that the work was becoming general; but in this we were disappointed. The church was but partially awakened to the importance of the crisis, and came not up *unanimously* and *actively* to the help of the Lord against the mighty. More persons lost their religious impressions, than were hopefully brought by them to the reception of the truth. A considerable number, however, became, in the judgment of charity, genuine subjects of the work; and I can add they have since adorned their profession, by a Christian walk and conversation.

"In this excitement, as in the revival of the preceding year, nearly all the subjects were heads of families. It is to me an interesting and encouraging circumstance, that as many as *forty* heads of families have, within two years, united themselves to this church on profession of their faith. God is thus providing for the religious education of our youth. We are not without hopes that he will soon visit them with the gracious effusions of his Spirit.

"I have followed, the past year, my former method of visiting and preaching the gospel from house to house. The calls made upon me to visit the sick of other denominations, and of no religious sect, have

been numerous. I attend many funerals, in similar circumstances. Indeed, the field before me is great, and, owing to the infancy of the church, my helpers are few. It is with sincere gratitude that I record the timely assistance afforded me by some laymen of the Brick church, during the religious excitement which has been mentioned. Several of them attended our prayer-meetings for some weeks, and contributed their share to encourage and promote the work. Their labor of love has left a very pleasant and grateful impression on the minds of the congregation."

On the 21*st of December*, he says,—"I have experienced, for some time past, a strong desire to witness a revival of religion among my people; and, indeed, to feel it in myself. Some few of the members of the church seem to be awake. But with most of them, it is a season of great indifference and coldness. God forbid, that our indifference should prevent the work."

"*Jan.* 25*th*, 1823.—Had a pleasant service last evening, preparatory to the communion. Three were admitted as members of the church, on profession of their faith. I think I do desire to see the work of God progress among us. There is much encouragement to labor for the salvation of souls."

These encouraging appearances resulted in the conversion of souls.

March 21*st*, he remarks,—"Devoted this day to special prayer. Our communion takes place the next Sabbath,—and there is some reason to believe that the Lord is performing a good work among us. The call for prayer is, therefore, very loud."

These seasons of refreshing were such, in a special manner, to his own soul. They led him to watch more

closely the exercises of his mind, and to guard it with a more tender conscience against every appearance of evil. His joy in the Holy Ghost usually then abounded.

During the latter part of the year he labored under more discouragements. At times it seemed to him as though he was bringing almost nothing to pass.

"*Nov. 13th.*—I have seldom had the extent of my obligations to Christ, as his servant, and appointed by him to minister to this people, more seriously impressed upon my mind than of late. The field before me is immense, and beyond measure rugged and forbidding. Not a third part of the inhabitants are steady attendants upon the means of grace. Many are determined opposers to all that is Christian. The small proportion of God's people, who are scattered among them, have become too *indifferent* to the scenes of wickedness which everywhere meet us, if not assimilated to the wicked themselves. I seem to stand almost alone in a dark place. Alas, my leanness! my unfaithfulness! I am doing next to nothing for God. I fear that I have lost most of my first zeal and activity, and that God will give me up to barrenness and unsuccessful toil in my future endeavors. O my God! I come to thee under the pressure of disheartening prospects, as well as of conscious unworthiness. Cast me not away from thy presence, and take not thy Holy Spirit from me."

And yet the year 1823 was among the most prosperous hitherto of his ministry. The preaching of the word had been attended with divine power, and forty-three persons, of whom eight only were from other churches, had been added to the communion of his church. These accessions, too, were principally from among the heads of families, in the proportion of more

than three to one. The increase of converts was larger considerably than in any previous year. The number in communion was one hundred and ninety-four, less by twenty-seven only than the whole number that had been in connection with the church.

In a review of the year, made some months afterwards, he gives the following sketches of the moral character of the community among whom he labored.

"I still pursue my plan of visiting, and have, during the year, made numerous calls upon families of different descriptions, to carry that gospel to their houses which too many neglect to hear in the house of God. In one instance, I called upon every family, with the exception of three, in a street containing about eighty families. The result of my inquiries was nearly as follows:—Fifteen families regularly attendant upon Christian ordinances; twenty-five, occasional attendants; the remainder, connected with no religious denomination, and entirely neglectful of the house of God.

"Such, I have but too much evidence, is a pretty fair specimen of the inhabitants, this side of the hills, embracing a population of from five to eight thousand souls. And yet, unpleasant as this picture is, it is far more cheering than could have been presented five years ago. The holy cause of the Redeemer has been gradually gaining upon the interest of Satan's kingdom. Some among us, who cannot be persuaded to unite themselves with Christians of a more evangelical character, are forced, by the increasing light, into the society of Unitarians and Universalists. It is becoming more necessary for every man to take his stand with some denomination.

"The Seventh Presbyterian congregation certainly

takes the lead here in their endeavors to do good, and in their influence with the population. But the majority of our members are poor; and, from the circumstances of the case, must continue to be so for some years to come.

"We have recently lost several valuable members by death, and are about to part with a family, who leave America for their native land, that have proved themselves zealous and liberal benefactors of the church. I however calculate, that there will be a considerable increase of our numbers, and some advancement in the state of our funds, the coming year. Our prospects were never more favorable than at present."

The year 1824 was less marked by the tokens of the divine presence in the congregation than the year previous. The course of Mr. B.'s labors appears to have been much the same as heretofore, but with apparently a diminished degree of spiritual enjoyment. Early in April he spent a few days in Newark, New-Jersey, in the congregation of the Rev. Mr. Hay, then enjoying a revival of religion.

"I arrived here," he writes to Mrs. B., *April 9th*, "before night, on Wednesday, and preached Wednesday-evening, in the Union School-house, from 'There is joy in the presence of the angels,' &c. Yesterday we had a meeting, in the afternoon, for the youth, which the young gentlemen were not expected to attend. It was rather a private meeting. Eighteen attended, and appeared very serious. In the evening we attended a prayer-meeting, at Dr. Rodgers's. A large number attended, and appearances were favorable. We have appointed a meeting for young men to-day, at four P. M., and I am to preach at the lower

school-house this evening. I *think* I shall preach from 'The wicked is driven away in his wickedness.' I brought no written sermons with me;—of course, must talk.

"I find the people in much the same situation that I had expected. There are plain and promising indications of the divine presence among them. Christians are gradually waking up, and several individuals are expressing a belief of their recent conversion to God."

Early in the following August he left home with his family, to visit his aged parents, in Ohio, whom he had not seen for more than nine years. They went by the way of Albany and Buffalo, and occupied two months in the visit. He acted at the same time as an Agent of the Missionary Society, endeavoring to promote its interests in every possible way. His reports show how completely he had identified himself with the cause to which he had thus far devoted his life.

The year passed away, after his return, without any occurrence in his own history, or that of his people, worthy of particular notice.

His labors during the ensuing winter were not in vain. Though no general awakening of the congregation was the result, yet thirteen converts were added to the church. A season of remarkable coldness and declension followed, which continued for more than eighteen months, during which time not a soul was added to the church on profession of faith. His diary shows a corresponding depression of spirits.

In the spring of 1825, he engaged in another agency for the Society, of which he gives the following account in a letter to Mrs. B.:

"*Fairfield, March 30th*, 1825.—I preached in three

societies the last Sabbath, and took up a collection in but one. I expect to remain here till to-morrow, and then take my passage for Wilton, and reach Danbury on Saturday. I shall then have to visit Stamford, touch at Darien and Greenwich, and return home the following week. I must therefore depend upon brother Nettleton to supply my pulpit one more Sabbath. I hope to hear that he is not spending his strength in vain. As to his measures, I have no fears. My impression is as strong as ever, that *almost any state of things is preferable to the steady leaden calm*, which has for some months past pervaded the congregation. I am not certain that Christians and sinners can, in such circumstances, be roused to feeling and effort, without such a treatment as some would think imprudent, and which will in some cases give offence. I was not at all startled at the manner in which the first meeting was conducted;—but it does not follow that I could have taken the same course with equal propriety or success. Every thing depends upon the *man* and the *manner*. I do pray that my people may know the day of their visitation; and that God will not withhold the blessing from the labors of his highly-favored servant."

Not even the labors of Mr. Nettleton, so signally blessed as they almost uniformly were, seem to have made any lasting or saving impression upon the congregation. "The leaden calm" continued.

In May he represented the Presbytery at the meeting of the General Assembly in Philadelphia.

Having heard the glad intelligence of the conversion of his brother Jonathan, in Atwater, Ohio, he wrote to him, *August 2d*, in the following animated and encouraging manner:

"It has given me more satisfaction than I can express to hear that you have at last given a serious and, it is to be hoped, a saving attention to the most important of all subjects. My heart's desire and my prayer to God for my brothers and sisters have been, that they might be saved. I trust they are now all in the good way. How much gratitude and thanksgiving are due to the Father of all mercies for such an unspeakable blessing! Can it be, I ask myself, that we all, parents and children, have become children of the Most High God, and heirs of eternal life? It will be a wonder of mercy, if we and the members added to the family by marriage should all be gathered at last into heaven. Yet God is able to bestow even this. I hope it will be found that he has given us all a title, through Jesus Christ, to such an inheritance.

"Let us then labor to enter into that rest. We should examine our hearts and lives frequently. We should be attentive to the word of life. We should pray much. We should keep our hearts with all diligence, and beware of grieving the Holy Spirit. He will be grieved by our neglect of secret duties,—by the excessive indulgence of worldly conversation and worldly expectations,—by sloth or the waste of precious time,—by neglect of the Scriptures, &c. A person, to live near to God and be a useful and happy Christian, must be, 1, Well acquainted with himself: 2, Well acquainted with the Scriptures: 3, Watchful against temptation: 4, 'Not slothful in business, fervent in spirit, serving the Lord.' May you, my dear brother! have much comfort, and prove an instructive example to others, in the good cause which you have openly and formally espoused."

The period to which this history has now arrived was one of the most trying in his whole ministry. It had become fully apparent that the house of worship which the congregation, with so much self-denial and toil on his part, had erected and finished, was inadequate to the wants of the people. The revenue derived from the letting and sale of pews was scarcely more than would suffice to pay the interest of their burdensome debt, and meet the ordinary contingent expenses of public worship. Scarcely any thing was afforded towards the payment of the pastor's salary. Previous to 1821, the congregation had contributed almost nothing to this object. In 1822, the plan was commenced, and continued for several years, of appropriating the proceeds of the collections, made in the church on the last Sabbath of every month, towards the salary of the pastor. These collections averaged only about one hundred and seventy dollars. To these were added the yearly appropriation of four hundred dollars, from the Missionary Society, the fees for marriages, and gratuities from individuals.

The family of Mr. B. were, in consequence of these inadequate means, frequently reduced to great straits. But for the personal favor of individuals, who felt a deep sympathy with the missionary in his work, they must often have suffered greatly. It is a matter of surprise that Mr. B. was willing to continue, and without complaint, so long in such a forbidding field. It is true that his labors were blessed, that many souls had been converted, that a church and congregation had been gathered, and Sabbath-schools instituted, so that the aspect of the community was greatly changed for the better, but it was to the poor that the gospel had been

preached. There were almost none among them that were not dependent on their daily labor for subsistence.

There seemed but little prospect that a change for the better would or could soon take place. It was often with the greatest difficulty that they could meet their semi-annual payments of interest money, and frequently they were pressed, prosecuted even at law, for the payment of some of their smaller dues.

In these circumstances, it is not surprising that Mr. B. should have seriously entertained the idea of removing to some other sphere, where his labors might be followed by more satisfactory results. "My labors among this people, for some time past," he says, in March, 1826, "had been of a discouraging character. The gospel, though heard with interest, appeared to have but little effect. The circumstances of the congregation in pecuniary matters were embarrassed, and the support which they have afforded me has ever been very inadequate to my wants. But the most trying circumstance was, the probability of being obliged to preach in our present house, till the erection of more commodious and beautiful edifices by other denominations should swallow us up. The house is full,—and many applications for pews, the past year, have been turned by. Yet the people appeared unwilling to make an effort to erect another. In this state of things my discouragement became extreme. Providence appeared to point me to another and more promising field of labor."

Other churches were now coming forward to cultivate the field. The Methodist church, worshiping in the Mission-House, had been greatly prospered, and blessed with revivals. On the 16th of October, 1825,

they laid the corner-stone of a new church in Willet-street, near Broome-street, to be built of stone, and of nearly double the dimensions of Mr. Baldwin's church. The building, at the date of the above extract, was almost completed, and the probability was great, that when opened it would attract many by its superior accommodations.

The Presbyterian church at Jamaica, Long Island, being destitute of a pastor, had made some informal proposals to Mr. Baldwin. This drew from him the following record:

"*Feb.*, 1826.—I have devoted this day, in part, to special prayer, in concert with the church of Jamaica, who have manifested a desire to obtain me for their pastor. The election is to take place to-morrow. It is uncertain what the event will be. I have no desire to anticipate it. I think that I can commit the whole to God, and say, 'Not my will but thine be done.' Whether I may go, or continue in my present situation, it is my desire that I may prove a more zealous, faithful, and efficient minister of the Lord Jesus."

The choice fell upon him, and led him to remark, *March* 11*th*:—"*Mirabilia!* The past fortnight has proved one of the most eventful periods of my life. A week ago last Tuesday, I received a call to become the pastor of the church in Jamaica. The call was, considering the previous state of the congregation, remarkably unanimous. None appeared to oppose my coming, nor is it known that any would oppose. The call reached me on Wednesday; and was under consideration till the last Sabbath. I endeavored to pray over it, and had nearly concluded to return a favorable answer.

"With this impression I went to the house of God, on the Sabbath, March 5th, and to my surprise found a notice in my pulpit for a public meeting of the congregation, on Tuesday-evening, to advise the trustees on the subject of disposing of our present church for the purpose of erecting one more commodious. They had received, it seems, a proposition from the Baptists to purchase. I read the communication, and pressed the importance of a good attendance. The congregation met, and resolved unanimously to make an effort, by way of trial, to ascertain what could be done to raise the means of building, and to locate in a more eligible place. The location is already fixed upon. Subscriptions to the amount of $3,500 obtained, and all within five days of the first effort. Bless the Lord, O my soul!"

In his Annual Report to the Executive Committee of the Missionary Society, dated *April 25th*, 1826, he presents the matter more in detail:—"It has been found during the past year, that the building, which we now occupy, is considerably too small to accommodate all who would choose to locate with us. Numerous applications for seats below stairs have met with disappointment, for want of room. This circumstance, together with the bad location of the church, and the heavy debt which embarrasses the institution, have led the congregation to adopt the measure of disposing of their church, and erecting another of larger dimensions, upon a more eligible site. The enterprise seems to be fully warranted by the growth of the neighborhood, and that of the congregation in particular. It is meeting with a generous patronage among ourselves.

"The importance of this effort to the religious

character of this section of the city, cannot easily be over-rated. Our situation has been for six years that of an institution sustained and rising under the constant pressure of pecuniary embarrassment. Of late, our borders have been too limited. Our location was always unfriendly to the rapid growth of the congregation. Should the enterprise in which the congregation has embarked succeed,—and, with some assistance from our friends in other churches, it *promises* to succeed,—there is good reason to anticipate a happy deliverance from these impediments to our future growth.

"We expect to worship during the summer in the Mission-Church, but have received, as yet, nothing officially decisive from the congregation that hired it. Our hope and expectation, in these circumstances, must be from him who has thus far been our protection. Pray for us—that God will not suffer us to be scattered as a people, nor to become fatally involved and secularized in the prosecution of our present design."

CHAPTER XII.

Commences the work of building a new house of worship.—Labors in a Revival at Hartford, Con.—Visit to Boston.—New church completed.—Labors in Dr. Skinner's church, Philadelphia.—Views of Slavery and Intemperance.—The Great Revival in 1831.—Church burnt down.

A BRIGHTER day now began to dawn, and the enterprise, in which Mr. Baldwin had been so long engaged, to assume a more encouraging aspect. The building, in which the congregation had worshiped for nearly six years, was neither as large nor as substantial as was needed. It was a frame-building, with a stone-basement and brick-front, about thirty-seven feet wide and sixty feet long, surmounted by a small belfry or cupola. The house and ground were sold for $7,300. The amount of expense which had hitherto from the beginning been incurred for the property, including the interest on loans, somewhat exceeded $20,000; while the contingent expenses, including salaries, amounted to less than $2200. After appropriating the avails of the sale to the payment of loans, the congregation found themselves, at least $3000 in debt.

Such were the circumstances in which Mr. Baldwin declined the call to the church at Jamaica, and resolutely, with a glad as well as contented heart, set himself to the work of erecting a new house of worship for the beloved people of his charge. Within less than three weeks, a subscription was obtained, mainly

through his exertions, from forty-eight persons, of $6,200. Five lots of ground were procured at an expense of $5,200, on the N. E. corner of Broome and Ridge-streets. The old church, in Sheriff-street, was relinquished on the first of May, and the work of building the new church immediately commenced. The congregation met, during the remainder of the year, on the Sabbath, part of the day in the old Mission-House, then occupied by a small Baptist church, and the other part of the day in the Allen-street Presbyterian church.

The greater part of the year was occupied by Mr. Baldwin in the cares and labors consequent upon the work of providing means for the prosecution of the new enterprise. The corner-stone of the church was laid July 18th, 1826, after which the work progressed rapidly.

Early in September, at the request of the Rev. Mr. Hawes, he visited Hartford, and spent nearly three weeks in the promotion of a work of grace which had recently commenced. Of this visit he thus writes to Mrs. B., on the *9th of September:*

"We reached Hartford about noon, when I found brother Hawes at his post, ready to receive and welcome me. 'I am glad to see you,' said the honest-hearted man, 'and I am going to turn my meeting-house, steeple and all, over upon your shoulders.' A pretty huge load, you will suppose, when I inform you that his church is not less than the first church in Newark, and the steeple is much higher! However, the edifice remains as yet the right side up. But there is considerable agitation among the people. Brother Hawes I found pretty thoroughly worn down with labor and anxiety of mind. He needed help to enable

him to remain on the ground, and I am pleased to observe that he appears already to be regaining his strength.

"I have attended several meetings, besides the two weekly lectures at the South and North churches. The work has not yet become general. About one hundred and fifty attended the meeting of inquiry, last evening, but some afforded very little evidence of conviction, and others were hopeful converts. The number of the latter class may be about forty. They are principally young persons. I think, however, that the revival is on the increase. New instances of seriousness and hopeful conversion to God are daily coming to our knowledge. One occurred the day after my arrival, which afforded me some encouragement as well as satisfaction. I attended and conducted a small meeting of young people, some of whom appeared to be seriously impressed with the importance of obtaining the salvation of the gospel. The next morning, one of them, a young man from Boston, called at Mr. Hawes's to converse with me. He had, in pursuance of my advice at the meeting, retired to his closet to give up his heart to Jesus Christ, when he was surprised and almost alarmed to find that 'it went of itself.' His difficulty in the morning was, that he could not think of obtaining salvation in so easy a way. He was delighted with being the Lord's, and with serving and enjoying him forever; but he imagined that there was something more to be done first!"

Again on the 15th:—"Since writing to you, I have continued to be favored with health and strength, and enough to do. Yesterday I went with Mr. Hawes to Middletown, where the American Board of Foreign

Missions is sitting. Dr. Griffin preached before the Board of Missions last night, and I am this morning informed, that he gave a *towering* discourse; a little too much so, I should suspect, for the solid thinkers of Connecticut.

"I spend my time here almost exclusively in one thing—and that is, in conversing with individuals and attending meetings. There is a very manifest increase of attention to the means of salvation. All the public meetings are full, and some to overflowing. I should think that the number of hopeful converts is considerably above fifty. And yet the church has scarcely waked up. Here has been with brother Hawes the great source of discouragement. Unless the church come up to their work, we have no expectation that the revival will become general in the congregation.

"My assistance here has been timely and providential. Of the three congregations in Hartford, one is vacant, and neither brother Hawes nor brother Lindsley, who are settled over the other two, have strength to do much. In the mean time, requests are coming in from every quarter for neighborhood meetings. These are held in the afternoon, at different private dwellings, and collect from twenty-five to sixty persons."

After his return he speaks, in a letter to his parents dated *Oct.* 19*th*, of the state of affairs at home, in the following manner:—"I presume that by this time you are desirous of hearing from your children in this city. We are still able to speak of divine kindness and mercy exercised on our behalf. We are permitted still to live, and are favored with a comfortable measure of health and prosperity. Our domestic circle not only remains undiminished by death, but we have recently had an

addition made to it. On Tuesday, the 22d of August, the Lord gave us another son. He is a perfect and promising child. Julia has nearly recovered her strength, and is, for her, unusually well. Our little girl enjoys good health.

"My labors and cares, the past season, have been somewhat oppressive. The congregation are engaged in the erection of a new edifice for worship, and have found it necessary to depend very much for success on my individual exertions. You will be gratified to hear that Providence is succeeding the enterprise even beyond our expectations. It will be a large, neat, and convenient brick church. The roof is already on, and we expect, in a few weeks, to commence meeting in the basement-story.

"I have recently made a visit to Hartford, where I passed about three weeks, and was treated with much kindness. I have seldom seen a more Christian and well-informed people. There is at present a considerable revival in Hartford, as also in East Hartford, and in Wethersfield. I have no very good news to send you from this city. The churches enjoy a tranquil state. Most of them are gradually increasing in numbers. In the mean time, iniquity abounds. New-York is becoming an immense city, and, unless much is done to purify it, will pollute the whole land with its vices."

About the first of December, the basement-story of the new church was finished, and opened for public worship. A corresponding increase was soon observable in the state of the church and congregation.

He left home on the 18th of January, 1827, in company with the Rev. Mr. Peters, on a visit to Boston, in behalf of the newly-formed American Home Mission-

ary Society. He was absent about two weeks. To Mrs. B. he writes, on the 23d,—" We are getting on very well in the object of our mission. The good people have decided to form a Society, auxiliary in its *results* though not in *name* to the American Home Missionary Society. The organization will take place on Thursday-evening next. I must be present, for speeches are wanted here as well as in New-York.

" I preached last Sabbath, in the morning, for brother Edward Beecher, in the Park-street church, and, in the afternoon, for brother Fay of Charlestown. I shall, by divine permission, lecture for brother Wisner. There is an interesting and very promising state of things in all the orthodox churches of our denomination; not less, I should say, than three hundred inquirers in all. Last evening I attended the inquiring meeting of Mr. Beecher of Park-street church. There were about fifty present. Numbers have obtained hope. Seventy-five or six persons were admitted into Dr. Beecher's church Sabbath before last."

Again he says, on the 25th,—" Mr. Peters and myself had expected to find our object in visiting Boston so far anticipated by the good people here, as would render it unnecessary for me to operate with him more than a few days. The result is otherwise. We have had to begin with first principles. Every thing appears, however, to progress well. A public meeting is called for this evening, when it is expected that a strong and most important Society will be formed for Domestic Missions. The most wealthy Christians appear to be coming up to the object with a truly noble spirit.

In the mean time, I improve such opportunities as I have of attending religious meetings. On Tuesday-

evening I lectured for brother Wisner, in his lecture-room, or—as they term such places here—in his 'vestry.' The number present, notwithstanding the unpleasant state of the weather, was large, and the appearance of the audience very serious. It is estimated that the whole number of inquirers in the city is not less than five hundred. But little, however, is said about the revival, lest unnecessary prejudice and opposition should be excited."

The new church was finished about the first of May, 1827. It was a substantial brick structure, with a cupola, and its dimensions, eighty feet by sixty-three feet, more than twice as large as the old church. It was dedicated to the service of the Redeemer, on Sabbath, the 6th of May, when sermons were preached by the Rev. Drs. McAuley and Spring, and the Rev. Mr. Patton. The erection of this edifice involved the congregation in a debt of more than $15,000. Mr. Baldwin had ceased his connection with the Missionary Society, on the 14th of October, 1826, and was now supported wholly by the people of his charge. It was not, however, until after the first of May, 1827, that he began to receive the regular payment of his salary.

In August, he received an invitation to visit Philadelphia, and labor for a short time in the congregation under the care of the Rev. Dr. Skinner, which was then enjoying a season of spiritual refreshing. Leaving his family in Orange, New-Jersey, he hasted to engage in a work than which none could be more gratifying to his ardent soul. From Philadelphia he wrote, *Aug. 20th*, to his beloved companion, as follows:

"I lectured on Friday-evening. The number present was very respectable. I also preached yesterday, in the

afternoon, to a pretty thin house, and in the evening to a full one. A large number of meetings are appointed for this week. There is work enough to do. But what exactly will be 'my entering in' among this people I am as yet unable to say. The first fervor of the revival is past, but there remains an uncommon spirit of prayer. There is a meeting for prayer, every morning at six o'clock in the session-room, which is well attended. The number of praying brethren is respectable. Their meetings are conducted with great decorum. I cannot perceive any tendency in the members to enthusiasm or excessive zeal. About forty are numbered as subjects of the revival. Others are seriously inquiring. We have a meeting this evening for such as are anxious.

"My dear wife will not forget, that I am placed here in a responsible and trying situation. Never have I felt the need of greater wisdom, zeal, and faithfulness. Whether my visit here will be useful or not is, I confess, not so clear to me. Providence alone can decide it. I need more of the Holy Spirit, to enter as I ought into the circumstances of this people, and leave a decided impression among them in favor of the good work. My preaching has not as yet come up to the spirit of the time. You will try to help me."

In a letter dated the 28th is furnished a just specimen ofthat equanimity of mind and calm resignation to the will of God, which so commonly characterized him:

"Your letter, which reached me on Saturday, produced not a little anxiety for the result of Joseph's illness. His case, however, does not appear to me materially different from Julia's, at the time we were at Utica. I wish you to write immediately on receiving this letter, and state the worst as well as the best. My

mind is, in a measure, prepared for any result. I would not wish to retain our little boy, unless he is destined to be useful in the world. It is not my request, that God would spare him at *any rate*, but that he may live to serve God and do good. Let us submit the whole to him, and rejoice that he is on the throne.

"Since writing to you, the state of the revival has assumed a more promising appearance. Christians are more encouraged, and more prayerful. The services on the Sabbath were extremely well attended, notwithstanding the unfavorable state of the weather. I have several meetings appointed for this week. My calculation is to spend one more Sabbath in Philadelphia, and then bend my way towards home, by Thursday at least, and sooner than that, should the state of Joseph's health remain as it was.

"I have been interrupted by two morning-calls; one of a young lady, in the most trying state of mind. She believes verily there is no hope for her; for she has no conviction of sin, no realizing sense of God or Christ, or any thing! She scarcely knows that she has a soul! I have told her to go home and read what the Bible says about Jesus Christ, and let her *heart* alone for the present.

"You must not imagine, my dear, that I almost forget you and your precious charge; nor that I would not willingly hasten back to you. But as God appears to have given me employment here, and some success in encouraging the hearts of his people, I feel that it is safe to obey him. I have more hopes of the dear babe, while I am content to be about my duty."

A specimen of the manner in which he was accustomed, at this period of his life, to preach the word, ap-

pears in a sermon on the Judgment, published, *Dec.* 1827, in the National Preacher. It was Scriptural, plain, and direct. He spake *to*, and not merely *of*, his hearers. The closing paragraphs show how he was accustomed to plead with them.

A few weeks afterwards appeared, from the press, a sermon which he preached *Dec.* 11, 1827, the day set apart as the annual Thanksgiving-day. It is a more finished specimen of his style than the other, and contains many beautiful passages. His text is—"Rejoice with trembling." After a brief and glowing enumeration of the peculiar causes for grateful joy, on the part of American citizens, he proceeds to specify some of the causes which should lead them to tremble as well as rejoice. He mentions slavery, intemperance, the misemployment of the press, the rapid increase of the facilities of vice, and the wide moral desolations of the fast-rising West.

On the all-exciting topic of *Slavery* he thus remarks: —"All admit that its existence is a serious evil. But comparatively few appear to have calculated its rapid augmentation and baleful effects. Let it then be considered, by every citizen, that the natural increase of our slave-population is such, that without timely measures are adopted to colonize them abroad, or emancipate them here, they will amount in the days of our children's children, *to more than twenty millions.* Can such an accumulation of physical power be kept down? Suppose it can; what must be the moral aspect of a Christian republic, enlightened and boastful of her rights, which exacts and appropriates the earnings of twenty millions of slaves?—Proclaiming formally to the world 'that all men are born alike free,' while she

deliberately consigns one fifth of her population to nearly the worst state of hopeless bondage ? And that, too, on the principle that *they were born slaves!*"

The cause of Temperance, which, in 1827, made such rapid progress under the auspices of the American Temperance Society, formed in 1826, he ardently espoused, and warmly advocated. It accorded perfectly with all his previous habits. So abstemious was he that he could scarcely be persuaded to use intoxicating liquors even as a medicine.

A period of three years, 1828—30, was passed mostly in the ordinary, diligent and laborious discharge of his duties to his people, of which but few notices have been preserved. In *September*, 1828, he visited Newburyport, Mass., as a representative of the American Home Missionary Society, and delivered an eloquent charge to five young men, who were there ordained as Missionaries to the West and South. In this charge, (extracts from whichare preserved in "the Home Missionary," I. 111—113,) may be seen a transcript of his own ministerial character, particularly in what he says of the manner in which the Missionary must preach.

"The instruction which he communicates must be, not only pure and practical, but wisely adapted in manner to his hearers. He certainly must not play the metaphysician, and tire his hearers with abstract and wire-drawn speculations ; nor the school-man, and perplex their minds with innumerable definitions and discriminations, of no practical use ; nor the mere man of learning, and dazzle them with classical and distant allusions ; nor the cloistered divine, and tantalize them with a needless display of technical words and phrases.

He must not affect the orator neither, and bear them away on the wings of fancy to imaginary scenes of joy and sorrow. In none of these ways may he preach himself. We charge you, beloved brethren! to avoid all such trifling with the awful message of God. Preach the very gospel, in the plain and forcible language which the Holy Ghost teacheth. Diminish nothing from it to gratify the wishes of unsanctified men. Add not to it, lest there be added to you the plagues which are written in it."

In February, 1830, Mr. Baldwin was solicited by the Home Missionary Society to become their Associate Secretary, and remove to Cincinnati, Ohio. He was, for a while, inclined to comply with the solicitation, and submitted it to the trustees and afterwards to the congregation. The latter were thereby stirred up to make an effort to obtain funds for reducing the debt, and he abandoned the idea of removal. The effort resulted in an investment, by individuals of other congregations, for the most part, of about $2000 in pews.

A pleasing specimen of the playfulness and sprightliness of his domestic and social feelings is furnished in the following letter to Mrs. B., then spending, with her children, a few weeks at Flatbush, Long Island:

Aug. 23d, 1830.—"When I received your note, I was on my way to the boat for Flatbush. I thought, notwithstanding, I would pursue my excursion; but I was hindered, until I lost the trip, and could not take the boat in the evening, because of a meeting of the Executive Committee of the Home Missionary Society. In the mean time, in comes brother Brigham with his long face;—he 'wants some one to visit Pettipog, in Connecticut. There is to be an important Anniversary

of the Bible Society in that place, on Wednesday, and another in Westchester county,—and nobody to go. Hundreds of dollars depend on having a representative at Pettipog!—Don't know what in the world to do!'—Well, Pettipog is just by old Saybrook, in the same town, where I have forty cousins, or less. Can go in the steam-boat to-morrow afternoon, and get back Thursday or Friday-morning, at the farthest. And brother Joseph is here, can go to Flatbush and help me on the Sabbath. So off I go to Pettipog. I see no other way of doing the most good. I sacrifice pleasure to duty. Somebody must do it, and bear it too."

During these three years, there was nothing that might be called a revival in connection with his labors at home. The average-number of additions to the church on profession was eighteen per year. The congregation was considerably enlarged, and continued to increase. But the embarrassments, arising from the heavy debt, incurred in the erection of their house of worship, were at times very distressing. It was with the utmost difficulty that the enterprise was sustained, and what was done was mostly through Mr. Baldwin's agency, in whole or in part.

A season of spiritual prosperity commenced early in the year 1831. At the meeting of the Synod of New-York, in October, 1830, he had united with seven other members of the Presbytery of New-York in a request to be organized into a new Presbytery, to be called—the Third Presbytery of New-York. The request was granted, and the organization took place on the fourth of January, 1831. They immediately entered upon the work of attempting something for the revival of religion in their churches. On Thursday, the 13th, they resolved

to visit all their churches in the city, by committees of two ministers and two elders each, during that and the following week.

This arrangement was carried into effect. The church visited observed the day with fasting and prayer, and public religious exercises. The result was so encouraging, when reported, that it was resolved to commence, on the 25th, a four-days'-meeting, in the Rev. Mr. Patton's church, the first of the kind undertaken by Presbyterians in this city, in *modern* days. The revival-history of the previous century shows that it was no uncommon thing in the days of Whitefield for the house of God to be opened, several days in succession, for the preaching of the word, and to be crowded with eager assemblies.

The same measure had been greatly blessed in the Western country, and, it was thought, would be attended with the happiest effects in the East, and in New-York particularly. Thrice every day the house was crowded. A similar meeting was commenced in the Rev. Dr. Spring's church, on the 27th, and every day for weeks subsequently one or more churches were opened for the public worship of God. The effects were unspeakably blessed. Never before had the whole city been so simultaneously and effectually moved. Old grudges and animosities were laid aside and forgotten; brethren of rival Presbyteries and differing sentiments took each other by the hand, and bowed together at one altar, and with one petition. Sinners were awakened, and soon hopefully converted in considerable numbers; while Christians were led, in almost every orthodox church in the city, to plead for "the promise of the Father." Memorable season! Days of God's right hand!

In these labors and anxieties Mr. Baldwin took a very active part. His own church was visited by the Committee of Presbytery, January 14th, and the effects were soon apparent. The church was revived, and stirred up to pray for the conversion of souls. The public union-meetings which followed greatly advanced the work, and early in February, scores were inquiring the way of reconciliation with God.

On the night of Tuesday, the 15th of February, Mr. Baldwin having attended a large and deeply interesting inquiry meeting, in the basement-story of the church, had returned home, and retired to rest. "At midnight, a loud rap at the door aroused him from his slumbers. He arose and went to the window to inquire what was wanted. A youth of his beloved flock was there, who exclaimed, with a trembling voice,—'Oh! Mr. Baldwin!—what shall we do?—*the church is on fire!*'" He made a few inquiries, and returned to his bed, but not to rest. "He announced the fact," says Mrs. B., "and then sunk into a deep and painful reverie. He could not go out to witness the appalling scene. 'It was a providence,' he afterwards said, 'on which not one ray of light reflected;'—and he sat as one dumb before the mysterious hand which had thus reduced to a heap of ruins the labors of years. One question succeeded another in his mind which he could not solve. Where now could the numerous flock be fed? How could the work of God be carried forward? Whence could friends be raised to liquidate the *large debt* that had already been incurred in building? How could he make another appeal to the benevolent public for aid? Shall the field be deserted, or shall we rally again?"

From some cause never fully determined, the fire

commenced its work in the north-east room of the basement story, and was first seen issuing from the outer door of the room, about midnight. Its progress was rapid, and before three o'clock in the morning nothing was left but the naked walls and a smouldering pile of ruins, within and without. It was a sad sight and a dark hour to the weeping congregation. In the language of the prophet they lamented and cried,—"Our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste!"

CHAPTER XIII.

Measures to rebuild.—Fruits of the Revival.—Church rebuilt.—Another Revival.—Cholera.—Proposals for a removal.—Origin of Wabash-College.—Consents to become its President.—Loss of a child.—Pastoral relation dissolved.—Retrospect.

THE morning after the fire brought with it new duties and new purposes. "Again he girded himself with the armor of self-denial, and commenced the arduous work of rebuilding a house for God." The same day, he called upon a number of his ministerial brethren and others, gathered them together and secured the appointment of a committee of intelligent laymen to confer with the trustees of his congregation, in reference to the kind and amount of aid which they would need. The trustees came together the same evening, and went about the work. The subject was laid before the congregation on Friday-evening. "And here," says Mrs.

B., "let a tribute be paid to the congregational spirit, and expansive benevolence with which that prostrate people rallied around their standard, and raised their watchword—'*Onward!*' They acted a part so noble as greatly to endear them to their leader, and to stimulate anew that untiring zeal with which their former patrons had strengthened their hands by their liberal contributions. Thus was fulfilled the warm assertion of the Rev. Dr. S. some ten years previous, who said to Mr. B., as they arose from supplication,—'Brother Baldwin! this wilderness shall bud and blossom as the rose.'"

At the meeting of the congregation, which was held in All-Saints' (Episcopal) church, in Henry-street, they resolved to rebuild the church-edifice, subscribed nearly 1200 dollars the same evening, and appointed a large committee to solicit further subscriptions. At the same meeting a communication was received from the vestry of All-Saints' church, offering to the houseless congregation the free use of the Henry-street church, for two services on the Sabbath,—at one and seven o'clock P. M.,—and also for the Lecture on Friday-evening. In like manner, the Reformed Dutch church, in Third-street, near Avenue D., opened their doors on Sabbath morning, and on Tuesday-evening, at which latter time the church had always been accustomed to meet together for social worship. Thus a kind Providence furnished them with ample facilities for assembling themselves together for the worship of God and the continued promotion of the work of grace, which the Holy Spirit had so recently commenced among them.

On the last Sabbath in March, Mr. Baldwin was amply repaid for all the sacrifices that he had made and

anxieties that he had endured in this enterprise, by seeing more than half a hundred of his congregation coming out from the world, and for the first time publicly professing their faith in a crucified Redeemer. On no other occasion had he seen such an ingathering among his people. It was the largest that he was at any one time permitted to witness in his own congregation. The revival resulted in the addition subsequently of thirty other individuals, and in the conviction of many others who, in another season of grace, were brought to experience the joys of forgiveness.

Thus the year proved to be a year of distinguishing mercy, as well as of trial. It was one, too, that drew largely upon the exertions and time of the pastor. It was expected by the congregation that, in every thing pertaining to the temporal, as well as the spiritual concerns of the people, he would take the lead; for so it had been from the beginning. He was himself the life and soul of every good work in which the society engaged. Consequently every such work bore the impress of his own hand.

Encouraged by the liberality of their fellow-Christians in the city, and timely aided by the avails of the insurance, (which to the amount of $12,000 had been effected previous to the fire,) and of loans generously offered, the congregation were able to pay their former debt, and to prosecute the work of rebuilding with considerable rapidity.

As the time drew near for the re-occupancy of the new house of worship, Mr. B. endeavored to make it the occasion of a more solemn and entire consecration of himself to the service of his Master. On the tenth of November, he reviewed his former resolutions, and with

some alterations and additions bound himself anew to their observance.

The new church was finished, and dedicated to the service of the Savior on the 20th of November, 1831. The occasion was improved by the Rev. Drs. Cox and Woodbridge, and the Rev. Erskine Mason, each of whom preached appropriate discourses, the latter in the afternoon, and the two others in the morning and evening respectively. It was an occasion for which Mr. B. had peculiar reason to be gratified. Three houses of worship he had now erected for the use of his people, with great toil, anxiety, and self-denial. The first had been disposed of in a manner, which must have been a constant source of unpleasantness to one who so much deprecated the prevalence of any corrupt forms of religion. The second had fallen a prey to the flames. And, strange to say, by this providence, the congregation were relieved from many of their embarrassments. In no other way could so much have been raised, either among themselves or in the other churches of the city, towards the liquidation of their burdensome debt. They had entered their second house with a debt of nearly $17,000. This was now reduced to about $12,000, and the relief was sensibly felt and gratefully acknowledged.

Ever anxious most of all for the spiritual welfare of his people, Mr. B. had no sooner brought them into their new tabernacle than he sought for them the presence of the Holy One of Israel. Such blessings had resulted from the "protracted meetings" of the previous winter, that he was encouraged to make experiment of their propriety in his own congregation. Accordingly such a meeting, the first of many similar,

was commenced on Thanksgiving-day, December 8th, and continued four days. Thrice on each of these days, as the custom then was, the congregation assembled, and a sermon was preached on each occasion by some member of the Third Presbytery of New-York.

A revival followed. On the 20th of January, 1832, the pastor says of the protracted meeting,—"It was not full, but many attended, and the result was happy. A revival has, since that time, been in progress, and at this time probably fifty persons are indulging hopes of recent acceptance with Christ. To-day is kept by us as a season of special prayer. Never have I felt that we had more reason, as a congregation, for gratitude to God, or more encouragement to pray for an extensive blessing upon this neighborhood. Never have I felt my soul more lifted up in the service of God."

As usual in such a season, Mr. Baldwin entered into the work not only with characteristic ardor, but with an elevated experience of Christian joy. The first-fruits of the revival were received into the church on the fourth Sabbath of January. On this occasion (22d) he writes,—"This Sabbath morning has been a precious season in the house of God. Thirty-four persons have professed their love to Christ and his gospel. The congregation has been large, attentive, and solemn. We expect to improve the afternoon in celebrating our Savior's love—and what can I say?—even as one of old said, 'I know that my Redeemer liveth;' and with the apostle, too, 'I know in whom I have believed.' I think I *do* know and rejoice in hope of the glory of God."

In prospect of another season of ingathering he says, *March* 16,—"This day, by request of the session, is set

apart as a season of fasting and prayer. We have done this, in prospect of our communion the next Sabbath, the 18th inst. It becomes my people, and myself in particular, to fast on this occasion. We have received innumerable and very special mercies of late, for which we are not duly thankful. Within the past year, we have received at five communions nearly 180 members. There has been, for several months, a precious revival among us; numbers have been converted, and others are religiously impressed. But there is reason to believe, that but few of the church are awake to the magnitude of the blessing."

The year 1832 proved to be the most prosperous of his ministry. One hundred and seventy-four individuals were added to his church, of whom forty-nine were from other churches. As it was with the revival of 1822, so was it with this;—mercy was speedily followed with judgment. The desolating *cholera* made its appearance in the city early in the following July, and in a few weeks swept thousands from the land of the living.

While consternation pervaded the whole community, and scores of thousands fled to distant places to avoid the pestilence, Mr. Baldwin remained at his post, to console his people in their sorrows, to counsel and plead for the dying, and to minister at the burial of the dead. His labors were never more arduous nor trying, and at no time did he shrink from the obvious path of duty.

A letter to his parents, at the close of the following spring, exhibits somewhat of his domestic history at this period. It is dated *May* 21, 1833.—"I hasten to make some amends for my long delay to write, by

sending you a particular account of our little affairs. During the past season my family have been afflicted with much ill-health, though none of us have been dangerously ill. I have seldom enjoyed more health. J. has been feeble. The children have all been ill. They are now pretty well, with the exception of Frances Lord, who received an injury from a fall, about eleven months since, from which she has never recovered. She has partially lost the use of her left arm, but we hope only for a time. The babe, Edward Cornelius, is about being weaned, and doing well. Our mother has scarcely recovered from a short illness. Thus we have chastisements mingled with mercies. We need the former, and hope they will be sanctified.

"Our children continue to be a comfort to us, though we have been taught to regard them as uncertain, considered as sources of enjoyment. We desire that they may have a daily remembrance in your prayers. Julia is forward in her studies, and learns with great rapidity. Joseph is not so fond of his books, but he is an ingenuous and interesting little boy. Frances has scarcely begun to learn. They all have many inquiries to make after their grand-parents in Ohio. It would give me great satisfaction to visit you shortly with these little prattlers, but I shall not be able to do it the coming summer. I have thought much of the subject, and have felt a strong desire to visit my dear parents and brothers and sisters, while I may meet them all in the land of the living. The reasons for not attempting the journey are such as I can neither remove nor overcome. I can add, that J. has scarcely less desire than myself to see Ohio again.

"The condition of my congregation has been im-

proved rather than the contrary, by the loss occasioned in the conflagration of our church. We have now a commodious and very neat house of worship, and it has thus far been well-filled with worshippers. In the mean time, however, the people have made but a scanty provision for their pastor. My salary has recently been considerably increased, and now amounts to 1200 dollars,—not, however, until I had considerably involved myself in debt. The low state of my funds and the need I have to economize, that I may avoid embarrassment, is one reason why I cannot just now attempt a western excursion.

"I have often said to you, in my letters, that I do not regard myself as permanently located, even for this short life, in the city of New-York. I have ever had this impression respecting my connection with my present charge. You must not be surprised, should you hear of my removal to some other field of labor.

"I have heard that there is a powerful revival in Durham, Conn., but do not know the particulars. The Anniversaries recently held in this city have been interesting, and calculated to encourage the friends of the gospel. The great enterprise of converting the world is moving forward, and God will have all the glory of it.

"I trust that my dear parents find their hope more and more as an anchor to the soul, reaching to those things which are unseen and within the upper sanctuary. Surely, life is a dream. But eternal salvation is long enough to satisfy all our desires. And if we are Christ's, we shall soon be with him."

A period of eighteen months now elapsed, marked with but few incidents other than ordinary. In a let-

ter to his brother Sylvester, dated *June* 17, 1834, he remarks,—"I have been, more than most ministers, either in the country or city, confined to my people; and this devotion to their spiritual interests has been rendered specially requisite by the circumstances of my congregation. I have a large people. The number of communicants cannot be less than 600. I have been accustomed from the first to preach a great deal and attend many meetings among them. The result is, that my people expect more from me than most congregations do from their pastors. And I have been unwilling to leave them in danger of suffering loss or injury by my neglect.

"I have thought, more than once, that it might be well for me to remove once; and have therefore talked of leaving this city for some field in the country. But, at present, there does not appear to be any particular cause for my removal from New-York. My people appear to be united, and satisfied with my instructions. I do not know that there are any discontented families among us.

"Were I to remove soon, I should think it my duty to seek a pretty large sphere of usefulness. My situation here, and varied labors, have given me advantages for occupying such a sphere. I can say no more than this respecting any situation which might be open to me in the ministry.

"We have a little daughter, given to us on the 12th day of May, whom we call *Louisa Goldsmith*. She is a fine child."

Again on the 14th of September, he writes,—"The history of my labors, the last twelve months, would exhibit but little that is worth preserving. I have

preached much and held many meetings among my people, with no special results. Never since I became a minister, have I toiled so hard and long with such little success. The fact is mortifying; it ought undoubtedly to humble me."

The additions to his church during the period to which he refers above, were forty-four, of whom twenty-six were on profession of their faith. Many preachers would have thought themselves highly favored with such results of a year's ministry. But the revivals through which he had just passed, had taught him to expect great things, and to look for a frequent renewal of those days of the right hand of the Most High.

As he was thus quietly and unostentatiously pursuing his labors in this interesting field, reaping and receiving those wages in which every faithful servant of Christ most delights, he was, one day in the autumn of 1834, waited on by a clergyman from the West. The stranger called the attention of Mr. Baldwin to the fact that a college had recently been established in the town of Crawfordsville, in the Upper Wabash-country. Of this institution he proceeded to give the history.

"Here," said he, taking a map of the north-western States from his pocket, "is a country of 15,000 square miles in extent, that possesses a soil and other natural resources not surpassed by any equal extent of country either East or West. It lies, you observe, to the north of the National Road, and east of the Grand Prairie. Already it is divided into twenty-four counties, and is equal in extent to the whole of Rhode-Island, Connecticut and Massachusetts. Twelve years ago it was a wilderness. Now it contains more than 100,000 souls, and the population is increasing with amazing rapidity.

"Now as you cast your eye eastward from the centre of this region, you will discover the Miami University at Oxford, in Ohio. If you look westward, there is the infant college at Jacksonville, Illinois. At the south, you perceive that there is a college at Bloomington in Indiana, near the Ohio River. To the north, you may stretch your eye away to that far-renowned line, where 'the foot of the white man treads upon the heel of the Indian.'

"Two years ago, in this vast territory there was no college, no academy, no public classical school,—nothing of the kind to call out the rising intellect of the country—nothing to shed its genial influence over the interests of universal education. The picture was deplorable enough to us who had made that country our home, and were endeavoring to elevate there the standard of the cross. We met together, several of us from New-England and others, in the month of December, 1832, at the house of the Rev. James Thompson, pastor of the Presbyterian church at Crawfordsville, to see what could be done. After a careful survey of the ground, we came to the resolution that, with the divine blessing, we would lay the foundations of a permanent institution, which should erect the standard of Christian classical education for this wide and unoccupied field.

"We presented the plan at a public meeting in Crawfordsville, soon after obtained the grant of a site, and money for a small building in which to commence operations. A year since, the primary department was opened under the charge of Prof. C. Mills. Last winter we obtained a college-charter, and are now straining every nerve to endow the institution. We have fifty-four acres of ground finely located about half a

mile from the village, and we want a college-building, and more than all, a college-*head*. In short, we want a *President* for our infant institution. Will you, my dear sir! come over and help us? *Will you be our first President?*"

Such, for substance, was the proposition of Prof. E. C. Hovey, as he concluded the presentation of the claims of WABASH COLLEGE to Mr. Baldwin. "After an hour's interview," says Mr. Hovey, "with his characteristic and beneficent smile, he consented to take the subject under consideration, and invited me to a second interview. Frequent interviews were had on the subject; the great interests of the West were discussed. The high importance of permanent institutions of learning under Christian influence, together with their intimate connection with every other effort for the benefaction of mind, operated strongly to induce his favorably entertaining the proposition."

However flattering it might have been to be selected for a post of so much responsibility, he could not regard the invitation as promising much worldly advantage. The church, which he had labored so long and faithfully to establish, had now grown into a prosperous community of Christians. He might now with good reason look forward to the receipt of a regular income, and to the enjoyment of some relief from the arduous and perplexing cares, which had hitherto heavily pressed upon him. In the new world of the West, and especially in an institution yet to be established, having scarcely more than

"A local habitation and a name,"

he must expect to renew the toils and anxieties, the

self-denials and sacrifices of early life. He would have to remove from the great American centre of commerce and opulence, to the almost untrodden prairies and unbroken wilderness of a far-distant land, and with his wife and little ones, begin the world anew. Uncertain, too, as well as deficient, in the nature of the case, would his income be. What shall he do?

The application of the college-agent to Mr. Baldwin had not been unadvised. The counsel of ministerial brethren and others had been sought,—of men fully acquainted with his qualifications, by long and frequent observation of his private and public life,—ere the matter was brought before his own mind. The estimate formed and expressed by these brethren, shows in what esteem he was held by those who knew him best. One of those who had thus been consulted in a communication, bearing date, *December* 3, 1834, to the President and Trustees of Wabash-College, uses the following language:

"I have conferred fully with your agent, the Rev. Mr. Hovey, and have felt, with him, much anxiety to select a suitable man, in all respects, to be nominated to your Board for the office of President of the College. We are at length persuaded that Providence has directed us to the right man. In the whole wide circle of my acquaintance among the clergy of the United States, I do not know another whom I could more unhesitatingly recommend to that office.

"The Rev. Elihu W. Baldwin, pastor of the Seventh Presbyterian Church in this city, I have known intimately for many years, and can safely say, that no one has more constantly commanded my entire confidence, esteem and love. He is a faithful, self-denying and

persevering minister, and few of our brethren have been so constantly and increasingly useful. His piety is a pervading and controlling principle; his temperament is cheerful and amiable, and his entire influence conciliatory and harmonizing. In all the controversies which have agitated our churches, Brother Baldwin has been pre-eminently a peace-maker. He abhors contention as much as "nature abhors a vacuum," and spontaneously seeks to spread around him the atmosphere of unanimity. At the same time he is frank and ready in address, self-sacrificing in labors, ready on all occasions to do his part. His voice is loud and distinct, manners free, though not obtrusive, and the whole style of the man seems to me to fit him peculiarly for an extensive, and altogether a good influence in the West. His strength, as a man of talents, is highly respectable; and having been much engaged in instruction in early life, he is much more familiar, than most of us, with the studies pursued in college. As a scholar, he is fully qualified for the place for which we name him.

"I have been thus particular in describing the qualities of Mr. Baldwin, because I know him well, and take great pleasure in saying all these good things of one whom I esteem so highly. Yet all my personal feelings oppose the influence I am endeavoring to use for his removal from this city. His brethren here generally will regret to lose his general influence among them. As far as I know, there is but one feeling among us, in this respect. For myself I can truly say, I shall be sorry to spare him from the circle of beloved brethren with whom it is my privilege to take sweet counsel, and from the Executive Committee of the

A. H. M. Society, where I have been associated with him during the whole time of my residence in New-York. The sum of the whole matter is, that against all my selfish feelings, I do most cordially and disinterestedly, and only because I think him well qualified for the place, recommend that you appoint Brother Baldwin as your President.

"In saying this, I am sure that I speak the sentiments of most of our brethren here who appreciate the importance of the Wabash-College. I am happy also to add, what Brother Hovey has already informed you of, that we have good reason to believe he will accept, if he is appointed; and his acceptance will interest many friends here in your college, and, I doubt not, will aid your agent much in raising funds. On this point, however, you must not lean too much upon friends abroad. If we spare you, so willingly, so good a man, we shall expect you to express your gratitude by doing all you can among yourselves, and in your own State, to endow your institution, and if need be, I trust, you will get help from us. May the Lord direct you, and the dear brother whom I have taken the liberty thus fully to commend to your confidence and esteem. May I also commend him to your prayers?"

This testimonial, so full, frank, and flattering, is subscribed by several of his ministerial brethren and others in the city of New-York, whose opportunities of judging in the case had been most ample. It was to these, and to such as these, that Mr. B. had applied for counsel in this matter; and, therefore, it is not surprising, as is hinted in Dr. Peters's letter above, that, at that date, he had already consented to become a candidate

for the unoccupied, laborious, and self-denying office. To this decision he was brought, in part, by the assurance of several gentlemen of wealth and distinction in the city, that, should he embark in the enterprise, they would extend to it a liberal patronage.

In this state of mind, he received, during the month of December, a call from New-London, Connecticut, and another from Richmond, Virginia. He was also urgently addressed in relation to a professorship of theology in a flourishing western Institution. His duty it seemed difficult for a time to ascertain, and his spirits were not a little depressed in consequence. "To whom," he says, "can I go but unto thee, my God and my Redeemer?—I have long felt the need of a revival in my own soul. I want a more tender spirit, more prayerfulness, more confidence in God, and more compassion for impenitent sinners. I have need of a self-denying spirit, especially in view of what the providence of God seems about to lay upon me."

In the midst of these perplexities, and when the call from Wabash-College had been presented to him in due form, it pleased God to call him to pass again through deep waters. Under date of *January* 24, 1835, he says,—"The last eight days have made a solemn breach upon my domestic enjoyments. Yesterday, at 5 o'clock, little Edward Cornelius finished his earthly pilgrimage, aged two years, ten months, and sixteen days. His sickness lasted from Friday-afternoon till the next Friday at 5 P. M.

"At the commencement of his illness, we had no suspicion of the result. Nor was it till the day preceding his death, that we began to anticipate it. His

sufferings were considerable, but not very great, considering the nature of his disease, which terminated in dropsy of the head.

"The affliction has come heavily and suddenly—but, blessed be God! I have no disposition to murmur against Divine Providence. The chastisement was needed. I confess the fact, and pray God that I may be able to lament as I ought. I desire that I may have it sanctified to me and my house. The blessed Redeemer follow it with his blessing!"

At length, on the 19th of February, he informed the session of his church of his appointment to the presidency of the college, and of his apprehension that it would be his duty to accept it. He desired them, therefore, to bring the matter before the congregation. In the mean time, he signified to the Trustees of the College, *Feb.* 27, his acceptance in the manner following:

"TO THE BOARD OF TRUSTEES OF WABASH COLLEGE:

"GENTLEMEN:

"The communication, informing me of my appointment to the presidency of your College, has not remained unanswered from any want of interest in the subject to which it refers. Having conferred freely with your agent, Rev. Mr. Hovey, relative to the whole affair, and with entire confidence in his candor and prudence, I have not considered it necessary to write for additional information. I have also trusted to him to convey to you, through some member of the Board, so much of the impressions of my mind on the subject, as could be properly imparted previously to my decision.

"I need not say to you, gentlemen, that I have from the first considered the question of acceptance a very serious one. I do not covet a more public and responsible station than I now occupy; nor have I formed a high estimate of my qualifications for that which you propose. I am apprehensive, that my acceptance may remove me from a sphere of labor and influence where I am much at home, and enjoy an encouraging measure of success, to one which I shall never fill with the same degree of acceptance. But, notwithstanding these grounds of apprehension, and many other reasons which might be stated for making a different election, I have concluded to accept your appointment. The very desirable location of the college, the spirit of Christian enterprise in which it seems to have been commenced, the pressing claims of "the Great Valley," together with the decided advice of many judicious friends, and the liberality which some of our wealthy citizens are disposed to extend to your institution in connection with my appointment, have had great influence in this decision.

"I have endeavored, by seeking direction at the Fountain of all wisdom, to ascertain what is duty; and if I have erred in respect to it, I must still feel, that a solemn impression of my obligations to God and my fellow citizens, has dictated this decision."

The congregation met on the 4th and 11th of March, and at the latter meeting passed the following resolutions: "1. That it is with deep regret that we are called upon to part with our beloved Pastor, whose useful labors we have already enjoyed. 2. That were our *feelings* only consulted, we could not consent to the dissolution. 3. That, taking into consideration all

the circumstances of the case—the reasons assigned by Mr. Baldwin—we consent to unite with him in asking the Presbytery to dissolve the pastoral relation between us. 4. That it is expedient that this relation should cease on the first of May next." The application was made to the Presbytery on the 18th of April, and the connection prospectively dissolved.

Thus was terminated, with the kindest feelings on the part both of pastor and people, a relation which in fact, if not in form, had existed for a period of seventeen years. Great and marvellous had, in the mean time, been the changes in the physical and moral aspect of the whole neighborhood. The rugged hills had been levelled; the formidable rocks blasted and removed; the streets regulated and paved; the open fields converted into compact blocks of buildings, filled with people; church after church had arisen; thousands of children had been gathered into Sunday-Schools; the Sabbath had become a day of rest and of public worship by the mass of the people; hundreds of precious souls had been converted, and thousands brought under the direct influence of the preaching of the cross. The little church of twenty unlettered and unportioned individuals had received an addition of 860 persons, of whom 530 had been gathered from "the world's wide wilderness." At the close of this period, about 600 remained still in connection with the church.

In thus summing up the results of the missionary and pastoral efforts of Mr. Baldwin during his residence in the city, it cannot be out of place to refer to his own account of the instrumentalities by which the blessing was brought about. The encouragement to other humble ministers of the gospel to "go and do likewise," is

very great. Mr. B. never arrogated to himself any superior wisdom in these respects, but always thought that any one else in like circumstances could, with the same gracious resources, have accomplished as much.

"The instrumentalities in question," he remarks, "comprise three leading characteristics.

"1. This favored enterprise was commenced with a solemn and cherished impression of *dependence on God for every measure of success.* I speak of what appeared in the professions and conduct of the little band associated. They gave themselves up to fervent prayer; they looked to God, in the diligent study of his word and providence, for direction in all their proceedings, and were specially fearful of grieving the Holy Spirit by any division or unbrotherly acts among themselves. Very little of worldly interest, pride or ambition, seemed to be enlisted in the undertaking. The strife was for mastery and triumph over the irreligion and vice which held here their destructive sway. Immortal minds were sought to be elevated from the ingratitude and debasement of practical impiety, to the love of truth and duty, and the habitual cultivation of every Christian virtue. We looked to see a multitude brought under the transforming influences of the gospel, that should prove 'a peculiar people, zealous of good works.' Such was the end proposed, and which it was felt could never be realized but through the unmerited grace and mighty power of God. Let those call this superstition or fanaticism who will; for myself I esteem it sound philosophy,—true wisdom, which is none the worse because it 'cometh down from above.' It was certainly the leading, practical sentiment, which moved, almost as one heart, the little company that

constituted the humble founders of the Seventh Presbyterian church. It is a spirit which gives glory to God, and might therefore naturally be expected to realize his blessing.

"2. Another prominent feature in the enterprise detailed, was the *concentration of the active piety of the congregation in efforts most directly connected with the conversion of men.* Meetings for prayer, and religious conference, were early instituted for different classes of the congregation, and, in connection with their several departments of Christian effort. These the pastors and elders ever found it both safe and useful to encourage. But the most undivided and persevering efforts were directed to Sabbath-School instruction and the distribution of religious tracts. Other means of doing good were not overlooked. The Temperance-reformation was urged with happy success, and the Bible-cause employed many willing hands in giving the inspired volume to the destitute. But the most strenuous efforts were put forth on behalf of the Sabbath-School and Tract-enterprises. The former, especially, preceded the formation of the church; and had no small influence, as a means of grace, in supplying its earliest members. It united the favor of the people, in a singular degree. There never was a time when any measure could have been carried in the *congregation*, much less in the *church*, which had the appearance of militating against the interests of our Sabbath-Schools. In fact, a singularly large proportion of the piety among us, was always actively enlisted in their support; while the youth ever regarded them as specially their department of Christian labor.

"3. Much care was used, from the first, *to exclude*

those causes of contention, which are observed to destroy the peace of other churches. 'The beginning of strife,' says the wise man, 'is as when one letteth out water: therefore leave off contention, before it be meddled with.'

"The terms of communion in the Seventh church, have remained till now, where the constitution of the Presbyterian Church, and, what is more, the New Testament seems to leave them. The plan, indeed, was not to exclude temperance, purity, or any other virtue, from receiving their due consideration, in the reception of persons to sealing ordinances; nor to lay restrictions on the members, in their individual opinions and movements on behalf of any undertaking against wickedness in high or in low places. But those associations, which contain within them the seeds of dissension among brethren were discouraged. Those discussions, also, which have been attended in other congregations with more of dissension and excitement than of practical advantage, were entertained with much caution. Even the measures used in times of revival to promote the work of God, were carefully adapted to the occasion and desires of the people.

"We claim no superior wisdom, in having by the grace of God avoided the rocks on which others have split; nor should we detail it, but for the influence it has had on the prosperity of the congregation. The practical effect has been, peace among themselves,—a charitable agreement to differ in opinion respecting some things without strife or denunciation, and feelings of respect and good-will towards their Christian brethren of other churches. Here at least, the distinctions of 'Old and New School,' 'high and low Presbyterian,'

with other unchristian epithets, have not met the minister of Christ at the gate of the sanctuary, and barred up his access to the hearts and consciences of the people. And may I not add, that the advantages of this course have been felt, during their whole existence as a church? I cannot divest myself of the impression, that their harmony in every good undertaking, and especially the favor of God and the great work of his Spirit, which have here turned many from darkness to light, are attributable, as a means, to the careful exclusion of such causes as have worked dissension and strife in other churches. Certainly, the numerous exhortations of Christ and his apostles, to the exercise of charity, and to agreement in all things, have a solemn claim upon our regard. His prayer is, 'that all whom the Father has given him may be one.' And an inspired apostle has represented those as 'carnal,' who separated into parties, and said, 'I am of Paul, and I of Apollos, and I of Cephas.' Should it not then be expected, that the Holy Ghost would make a difference between those who in all lawful ways study the peace of the church, and those who by such causes as now exist among us, utterly destroy it? 'Now abideth faith, hope, charity: but the greatest of these is charity.' If so, then I am forced to believe, that the worst heresy in our communion, is our low practical estimate of *Charity*, and the most common sin against the Holy Ghost, is our sin against *Charity*."

CHAPTER XIV.

Visit to Boston.—College-Agency—Journey to Crawfordsville.—Entrance on his Presidency.—Inauguration.—Agency in Indiana.—Death of a son.—Severe sickness.—Pastoral letter to his former charge.—Revival among them, and planting of a new church.—A second Revival.—Visit to New-York.—Returns home.—Revival in College.—Call to a church in New-York.—Exscinding General Assembly.—Second visit to New-York.—College-edifice burned down.

With his characteristic zeal and energy, Mr. B. now devoted himself to the interests of the enterprise with which he had identified himself. In the month of April, he accompanied the agent, Professor Hovey, to Boston, to solicit donations in behalf of the college. At Hartford, on his way, and where he preached thrice on the Sabbath, he brought his personal influence and reputation into requisition for the endowment of the new institution.

But though separated from the people of his former charge, he could not cease to feel the liveliest interest in their welfare. To one of them he writes from Boston, *April 15th*, —"I cannot be long absent from you, without feeling a measure of anxiety. My prayer to God is that you may, as a people, be guided and blessed, especially at this time." Reference is here made to the candidate whom the people were desirous to obtain for the vacant pulpit. Full of solicitude in this respect, he made diligent inquiries in regard to his character, of which he expressed himself to Mrs. B. and others in

terms of the highest satisfaction. Accordingly, a few days after, April 21st, the congregation made out a call for the Rev. Jonathan Condit, pastor of the Congregational church in Long-Meadow, Mass., but failed to secure his acceptance.

On another occasion he speaks as follows of the separation:—"On the first of May, 1835, I was separated from a united, prosperous, and affectionate people. They gave me up with reluctance, but in a Christian spirit. From none of them did I receive any reproaches. On the contrary, they treated me and my family with the greatest kindness. Their liberality supplied us with many things which we needed. At their request I supplied their pulpit as long as I remained in New-York. I was happy to see them furnished with a good pastor, Rev. Mr. Hatfield, before I left the city. The parting service (June 28th) was one of overpowering interest. My heart is still with that dear people. The Seventh Presbyterian church had the beginning and the best of my strength. I bless God that I had the privilege, with great labor and self-denial, among discouragements and trials of my faith, to gather it. I love to commit its interests altogether into the hands of God, and pray that it may be engraven upon the palms of his hands."

The summer-season was spent in unremitting endeavors to secure benefactions to the College. How he succeeded may be gathered from the following letter to one of his former charge, dated *Aug. 30th:*

"We are expecting to take leave of Canaan-Four-Corners to-morrow morning, and set our faces towards the Great Valley. It is unnecessary for me to say, that we cannot do it without many painful feelings. The

friends we leave are very dear to our hearts. But, we are persuaded, duty bids us go. Were it otherwise, I could not be persuaded to take the step which I now take with a decided and cheerful mind. I have viewed it from the beginning in the light of a *sacrifice*. My family accord with me in this impression, and yet are cheerfully submissive to the divine appointment.

"I informed you, I believe, that our subscription in New-York and Brooklyn was filled up to $20,000, previous to my leaving the city. It however cost me not a little labor to complete the sum. I was obliged, after all, to leave the city abruptly, though I remained in it longer than I originally calculated. I hope that my dear people, whom I had proposed to visit but left without doing it, will make due allowance for the circumstances in which I was placed. It was my wish to see many of them in their own houses, whom I have not been permitted to see. I shall not forget them, and their kindness to me and my family; nor cease, while I have breath, to pray for them."

In the prosecution of his agency, he visited, in company with Prof. Hovey, Norwalk, Hartford, New-London, and Norwich, in Connecticut, Boston, Salem, and Newburyport, with some western towns, in Mass., and a few places in New-Hampshire. In these places the subscription for the College was enlarged to $28,000. Everywhere he was received with the greatest kindness, and his efforts were well-seconded.

In a second letter to his friend in New-York, he gives an account of his journey to the West, and their reception in their new home:—"We commenced our journey on the first day of September, from Canaan-Four-Corners for the West. We reached Albany by land the

same day, in time to take the car in the afternoon for Schenectady. From the car, ourselves and goods, with some trouble but without loss, were transferred to a packet-boat for Utica, which left Schenectady about seven o'clock P. M. We found ourselves among a crowd of passengers, and with quite second-rate accommodations. Two of the berths fell, in which our children had been placed, one in the highest tier. Joseph and the babe were precipitated from this height to the floor; but, as it turned out, without much injury. We fared better the next stage. We reached Buffalo on Saturday-morning, where we were received in a most hospitable manner by a friend and relation of my own name.

"According to my plan of journeying, we spent several days in the vicinity of Buffalo. On Tuesday we visited Niagara-falls, and were highly delighted with the scene. Wednesday-evening, we took our passage up Lake Erie to Cleveland. The time was not favorable, and the boat was miserably arranged and managed. All were sick. The children suffered so much, that we found it necessary to remain at Cleveland over the Sabbath, instead of pushing on to Atwater and spending the Sabbath with our parents.

"We did not leave Cleveland before Tuesday, and then in a boat which made such a snail-like progress that we scarcely gained a mile and a half an hour. We were glad to leave this boat on Wednesday, and pursue our course across the country, by the nearest route to Atwater. Here we remained two Sabbaths, and then laid our course for Wellsville, on the Ohio. Two days' ride brought us in sight of the Ohio. Our babe had become sick, and we were all weary; but the appear-

ance of a beautiful boat, the moment we reached the river's bank, revived our spirits. In fifteen minutes we found ourselves in one of the best cabins, with the best accommodations for health or for sickness. Our way was now down, down, down the Ohio. The boat brought up to the wharf of Cincinnati, and allowed us three hours to look at the city. We obtained a carriage, and paid a visit to Dr. Beecher. Our voyage terminated at Madison, (Indiana,) on Saturday morning, about two o'clock A. M. We of course remained in Madison over the Sabbath, and commenced our journey into the interior about noon on Monday. We proceeded with two carriages, one a hack, for the accommodation of the family. The weather, during the first half of the week, was very unfavorable. It rained most of the time. The roads were bad, and grew worse as we proceeded. But we all reached Crawfordsville in tolerable health the following Saturday, just as the sun went below the horizon. The village presented a cheering aspect as we approached it, and we soon found ourselves in the midst of friendly strangers, who had been anticipating our arrival.

"We are now located in a pleasant little cottage, one story high, and containing five rooms, besides a pantry. It has a garden of good size attached to it, with a convenient barn. It is well-finished and painted, but has neither cellar nor wood-house. The village is scarcely twelve years old—has from one hundred and fifty to two hundred houses, of all sizes and descriptions. The inhabitants are a mixture of emigrants from many states and countries. They are intelligent and enterprising. No western town of the same age contains better society. It must ultimately become a

charming residence. Mrs. B. and the family are pleased with the place. I have not, for one hour, doubted in respect to my duty and the wisdom of deciding to remove hither. The college is doing well. It contains sixty young men, a number of whom have the sacred ministry in view. A better location for such an institution can nowhere, in this State, be found. The adjoining country is very new—almost entirely covered with a heavy forest. Most of the inhabitants live in log-cabins, with but few comforts and no luxuries; but they have got possession of a rich soil, and will ultimately attain to competency, if not to wealth. I have visited several of the little churches, and preached both in their log-meeting-houses and their log-cabins. I enjoy these excursions very much, and intend to extend them to other and more distant parts of the Wabash-Valley.

"In the midst of all my occupations and cares, I do not forget my beloved friends and people in New-York. I wish to be informed very particularly how things proceed in the Seventh Presbyterian church. My prayers are offered for you and your pastor. I wish to be remembered by you all. I hope one day to visit you. I am glad to hear of the good work of God among you. May the Savior increase it many fold."

Mr. Baldwin's reception was every thing that he could wish. He and his family were soon made comfortable in their "own hired house," and, after the necessary delays attendant upon his new circumstances, he entered upon the appropriate business of his station, on the ninth of November. On the fourth of December, he gives, to an old friend in New-York, the ensuing account of his feelings, condition, and prospects:—

"I have you and Mrs. —— in my remembrance, as

very dear and steadfast, as well as tried friends. There are few individuals whose prosperity lies nearer my heart. It was with you that I took counsel, when our affairs were small, and we literally bore the heat and burden of an arduous and doubtful enterprise. I shall ever have in affectionate remembrance those who struggled with us at that time. My attentions to them were subsequently less; and with some of them I differed somewhat in opinion in respect to the best method of conducting our affairs; but I have ever regarded them as friends, and treated them as such. It was the multiplication of my labors, and not any want of regard for them, which necessarily diminished the amount of my pastoral attentions. I earnestly desire and pray, that they may enjoy every measure of prosperity, and that the loving-kindness of our heavenly Father, which is better than life, may be theirs. It would not be easy for me to describe the feelings with which I frequently in mind advert to my former relations to my pastoral charge, the families and individuals composing it, my imperfect labors and success, my joys and sorrows among you. I can scarcely yet realize the dissolution which has taken place of the relation that once existed. I often call you "*my people*," and feel that you are so. But enough of this.

"You will be pleased to hear that we have arrived in safety here, and are at length settled in our little one-story cottage. The village is quite equal in population and appearance to the description we had of it previous to our removal. It contains from twelve to fifteen stores. Most of the houses, amounting perhaps to one hundred and fifty, are small, and have fewer conveniences than could be wished. Some are large, and

in good taste. The inhabitants are from almost every state in the Union, and some from abroad. They are not wanting either in intelligence or enterprise.

"The college is, you know, in its infancy. It was projected about three years since, and has now been in operation about two years. We have three professors, besides the president, engaged in its instruction, and nearly sixty students. A beautiful site for our college-edifices has been obtained adjacent to the village. The first considerable building is now going up. It is one hundred and six feet by forty-eight, four stories above a basement-story, and will contain forty-eight study-rooms, and ninety-six dormitories. We are already in pressing need of more accommodations, and suppose that the number of our students will increase in some proportion to them.

"There being at present no class higher than Freshman, in college, I have been devoting my attention to the instruction of the students in Greek and Latin. I have also one class in English studies. The professors are active and industrious men. Our funds do not fall short of the sum I proposed, while in New-York, to make up. Thus far every thing proceeds with great harmony and the prospect of cheering success. Besides my week-days' employments, I have a Bible-lecture for the students on Sabbath-mornings, in the college-building, at nine o'clock, and preach to them at three P. M. in the Presbyterian church in the village. I am not sorry to retain my preaching habits.—Mrs. B. and children enjoy their usual health. I think the climate will suit us all. In short, we are as well pleased with the country as we anticipated, and are much encouraged with our prospects of usefulness."

A new impulse was given, by his acceptance of the Presidency, to the friends of the new enterprise in the West. A more eligible site than the one first selected had been purchased, and the foundations, as intimated in the above letter, of a capacious building had been laid. Subscriptions also were obtained in Indiana to the amount of $8,000. The tide of prosperity which flowed in upon the enterprise showed the high estimate in which he, whose name and reputation gave it character, was held by the surrounding community.

Of himself he thus speaks, *Jan. 21st*, 1836:—"I find myself in a better state for study than is usual. I experience no difficulty in entering into the instruction of college with spirit and satisfaction. At the present time, in consequence of the illness of Professor Mills, I have a great amount of labor devolving upon me; and yet I perform it without difficulty.

"I think my present station and duties are likely rather to favor a life of devoted piety, even in comparison with the Christian ministry. Never before have I more constantly felt my need of direction, aid, and mercy from above. My heart's desire is, to be faithful in all things; and to live under a constant sense of the all-seeing God. His service and cause in the world, unless my heart greatly deceives me, do I sincerely and supremely love."

To a friend in New-York he writes, on the *9th of July*, as follows:—"I am still allowed to write, that we enjoy our usual health. Thus far, the climate appears to suit my constitution and that of my family, as well as any other that we have experienced. The season is however very pleasant, and we have not tried the warmest part of summer. The long summer-vacation

in our college commences on Wednesday, 13th instant. I expect on that day to be formally inaugurated president of the college. Preparations have been made accordingly. Among the exercises, the president-elect is expected to make an address, which, if approved, will be a candidate for the press. Should any thing of mine be printed, some of my friends in New-York will be likely to see it. In the mean time, you can easily understand that between preaching to the students, attending several recitations daily, preparing for Sabbath-morning lectures, and for the inauguration, I have had enough to do. I had certainly intended before now, to have addressed a sort of pastoral letter to my beloved people; but I have been unwilling to do it in haste, and without mature thought. My heart is still with them. I find nothing here that comes in place of my own beloved flock, though I continue to be satisfied with my removal.

"Your present of books came safely. It was most acceptable to us all. I hope yet to see the volume-distribution taken up in this region. The students may, another year, be able to do something in aid of such an enterprise among us.

"The affairs of the college continue to be in a prosperous train. We are getting up the new building, which we find a heavy affair. There is great difficulty in obtaining laborers and mechanics. The work however progresses. I think that the community are in general friendly to the college. Myself and family continue to receive every kind attention from the people.

"We had, on the 13th of June, a little son (our seventh child) given to us;—whom we call "the young President;" others, "the young *Hoosier*." We have

as yet got no name for him.—Hope he may live, and become a good and useful man."

The ceremony of the Inauguration occurred at the season of the annual commencement, the second Wednesday in July. In the address which he delivered on that occasion, and which was shortly after published, he discussed the subject of "Liberal Education." To the question—'What is comprised in a liberal education?' he answers, after glancing a moment at physical education, that "in its application to the mind, it comprises the development, right direction, and permanent discipline of all its powers. To be thorough, it must provide for their harmonious and efficient action;—such a cultivation of the mind as not only developes and matures its different faculties in their natural proportions, but imparts to each the greatest measure of efficiency and perfection; and thus insures to man that self-control and use of his powers which constitute alike his advantage and his glory." He then passes, after an elucidation of the above answer, to consider "what particular branches of study are best adapted to this object.' A vindication of the collegiate course of study follows, particularly of the study of the ancient classics; and the practical bearing of the whole on the cause of education in the West, in several particulars, and in answer to common objections, is fully and clearly shown. At the close he remarks:—

"With such views, fellow-citizens! as have now been presented, I consented to connect my personal efforts and interests with your rising college. It is eminently, as I was given from the first to understand, the college of the people. Your charter prohibits sectarianism in its government and instructions; so that it is, in fact,

an institution for the whole people. With the most hearty approbation of these liberal principles, I shall devote myself to the instruction of the youth, who are destined to act no secondary part in public and in private life. The responsibilities connected with the undertaking have been felt to be great. I sought them not, nor do I shrink from the difficulties or the trials which the station may involve. Our hope is, that no sacrifices, in this noble cause, will be lost, and that we shall enjoy the privilege of seeing our institution realize the most sanguine expectations of its patrons and the friendly public.

" It will occasion no dissatisfaction to see other stars of science arise and shine brightly around us. Let the adjacent regions of the West light them up, and pour their pure and increasing splendors over the land. It will be our privilege to add our light to theirs; while we shall labor hard, not to be lost in their superior brightness, nor even eclipsed in the comparison. Our purpose is, never to rest while Wabash-college shall lack any advantages for the student, which are offered by the highest class of American colleges. Nor let it be said, that we purpose rashly. We look to you and our fellow-citizens throughout this immense region, for a generous co-operation in realizing it. We look to the liberality, if need be, of eastern friends. We look up to him, whose beneficent providence has hitherto followed our endeavors with very encouraging success. Here, then, let multitudes of talented youth be trained to those principles of action and enterprise, which shall render them most useful members of the civil community, and ineffable blessings in the favored churches of our common Lord. May the foundations, which it is

our privilege to lay, be those on which others also shall build gloriously for science and patriotism and our holy religion, till generations, now unborn, of this beautiful land, and the grateful dwellers in many a distant country, shall rise up and call this institution blessed."

In the ensuing vacation, he went forth on an agency for the college. Leaving home in the latter part of July, he proceeded westerly to Perrysville on the western side of the Wabash, and then southerly on the same side of the river to Terre-Haute, passing through Eugene on the Vermillion River, and tarrying over night at Newport, where he preached in the court-house. He spent the last Sabbath of July in Clinton, where he administered the sacrament, and preached, besides the Sabbath, on Monday and Friday-evenings. "On Wednesday-morning," he says, "as I was preparing for an early ride, a fine looking master-carpenter called to see me, and inquire what he should do to be saved." He had been awakened by Mr. B.'s preaching, and from having been a most careless sinner became a decided friend of Jesus.

He tarried a week at Terre-Haute, (which he describes as resembling, in all respects, a New-England village, containing many wealthy and intelligent people,) and then about the tenth of August returned homeward. On the 14th, he attended a communion-service in what is called the Virginia settlement, and thence hastened to fulfil a similar appointment for Coal-creek. He reached the latter place on the 19th, and preached the sermon at the installation of the Rev. John Crawford as pastor of the church in that place.

On the following day he was taken sick, and so con-

tinued for ten days, unable to return to his family. Having somewhat recovered, he reached home just in time to witness the death of his youngest child, who bore his own name. "I have not," he says, "during my sickness and affliction, experienced any disposition to murmur against God. He has appeared kind and gracious in his dealings with me and mine. 'Bless the Lord, O my soul!'"

He now began to feel the effects of his summer-exposure. The bilious remittent fever, so prevalent in that wide region, and so fatal to the new resident, soon after seized upon him, laid him prostrate, and brought him to the verge of the grave. Several weeks was he laid aside, and, during a part of the time, "in doubt whether restoration or death was to be the result."

As he became convalescent, he wrote, *October 6th*, to a friend in New-York,—"*I am very likely to fall a sacrifice* to the labors and anxieties of my present situation." His thoughts were naturally turned to a consideration of the importance of making some provision for his family in case of such an event. "When I left New-York," he remarks, "I did it, not rich from the liberality of my people and friends. All treated me lovingly—all did as much as I had reason to expect. But having settled every thing, and put the surplus of my little property into my pocket-book for use, I actually found myself worth less than one hundred and fifty dollars." Eighteen years had he faithfully and laboriously toiled in his Master's service, and now he was to begin the world anew with almost nothing. He that would lay up treasure on the earth must seek it in some other profession than the gospel-ministry. Seldom indeed has the poor minister any thing to bestow upon

his children at his death, save a father's '*God bless you!*' Or if he has aught else, it has come to him in some other way than in payment for his arduous services, or compensation for his many sacrifices,—such as few are called to make.

On the *22d of October*, he says,—"It has pleased the Lord to restore me to a measure of my former health, but I am still very feeble. Soon after I began to recover, our youngest daughter, Louisa, was taken with the dysentery. But she too has been spared. Mercy has been mingled with affliction. Still can I say, I trust, that I do not murmur against the dispensations of God. I hope that these trials will be sanctified to me and my family.

"This day has been set apart as a day of humiliation and prayer, on account of our afflictions. God grant that it may not be in vain. We have need of more grace; and, especially, of a more practical sense of our obligations to God. May the blessed Spirit communicate them to us!"

In entering upon a new year, after his complete recovery of health, he fulfilled the design which he had intended to have accomplished sooner, and from which he had been diverted by sickness. On the *2d of January*, 1837, he addressed the following letter

"TO THE SEVENTH PRESBYTERIAN CONGREGATION IN THE CITY OF NEW-YORK:

"*Very dear Brethren and Friends:*

"You will easily believe, that the commencement of a new year does not fail to remind me of the mutual congratulations with which we were accustomed to meet on this social occasion. I have not indeed ceased

to have you in habitual remembrance; and to experience an habitual desire for your prosperity. Convinced as I was, that the sphere of usefulness which offered here was great and urgent in its claims, I could never have been persuaded to occupy it at the expense of sacrificing your interests. I never doubted but God would protect and enlarge you; and that the friendly and Christian manner, in which you gave me up at the call of Providence, would receive the testimony of his approbation.

"The satisfaction afforded me by reports of your subsequent harmony, increased by hopeful converts, and generous endeavors to multiply the means of regular instruction, has been very great. I also praise God, and give you many thanks, for your kind remembrance of me and mine before the mercy-seat. We shall continue, Christian friends! to need an interest in your prayers, and, while we live, to offer up our requests on your behalf. There is not a family nor an individual of you, formerly comprised in my charge, whose best interests we should not love to promote.

"It is this undiminished attachment to you, and not any want of confidence in your pastor, that now induces me to address to you a few thoughts, which may be found appropriate to your present circumstances, and not unworthy of your serious attention.

"The summit of prosperity is not the safest position, either for individuals or bodies of men. It is especially hazardous for religious communities, because of the difficulty which in such circumstances is experienced, in maintaining the meekness and filial dependence of the gospel. Then it is, that the extended interests of the church often require the greatest wisdom in their

management, and that Christians are commonly most deficient in seeking it from above. We feel strong in prosperity; and wise, when our measures have been divinely succeeded. Hence the reaction, sometimes observed to follow extensive revivals of religion, and the dreary night which settles down upon the favored churches.

"Dear brethren! I would hope that this calamity is not reserved for you. The blessing you have experienced has been great and singular; it has excited the wonder of many and called forth thanksgivings to God;—but its full and most happy influence cannot be realized, except through your persevering zeal and harmony in every good work. By no other means can it be made to tell most extensively upon the interests of dying men.

"In reviewing (as I often do) the history of the Seventh Presbyterian church, I am particularly impressed with one fact. Amidst all our difficulties and trials, there ever remained with us the spirit of union. The members were drawn to each other by that bond of the new covenant, which, by uniting them to a common Father, made them brethren. Their prayers were not hindered. Whatever was attempted had the best chance of succeeding, because urged on with united hands. I am constrained to regard this blessed union as eminently the foundation of our success, and specially pleasing to Him who inculcated so pathetically upon his disciples 'the new commandment.'

"I dwell on this topic of union not only for its intrinsic beauty and indispensable influence in extending the reign of the gospel, but from a painful impression, that obstacles to its maintenance have been of late un-

necessarily multiplied. There is a measure of fanaticism abroad among evangelical Christians, or, at least, (for I would prefer a middle term,) an extravagance of calculation which borders on it. *Reform* is its watchword; but mark the application. It is twofold. One class of zealous brethren are in haste to perfect all things in religion and morals and our political system, by innovating rashly on established forms and principles. 'Let us overturn and overturn, and make all things new,' is the import of their measures and their speculations. But it is quite certain that no change in the forms of visible Christianity, nor in the terms of communion, nor in the mode of supporting Christian ordinances and maintaining church-discipline, will realize the needed reformation. Professors will continue to err, and the impenitent to despise their mercies, in despite of all human arrangements and every influence except that of the Holy Spirit.

"Another class of brethren, equally sincere and strenuous in their way, are intent upon exactly the opposite course. 'Let us return,' they say, 'to the strictness of ancient discipline. We will interpret our standards of doctrine in the strictest manner, and tolerate no deviation from them. All shall be made to speak precisely one and the same language.' These brethren again are employed in attempting impossibilities. Both plans are utopian. The evil of both is their *practical intolerance*, no less than their tendency to subvert the present order of the churches, which experience has proved of incalculable benefit. Those who seek to innovate, as well as those who discountenance the most harmless changes, are busy in enlisting partisans, and drawing the greatest number to their

side. Meanwhile, truly catholic Christians will experience great reluctance to both extremes; and, in many instances, prefer being pressed between the upper and the nether millstone. The same is true of individual churches.

"I doubt not, Christian friends! but you have substantially these views, and are united in the desire to avoid both extremes. It is the only method of certainly escaping needless and destructive controversy. I term this controversy *needless*, because I am persuaded there is no very considerable departure, in the Presbyterian communion, from the great principles of our doctrinal standards; and *destructive*, because it alienates ministers and churches from each other, and from their work of converting men. Need I add, that it grieves away the Spirit of grace? Observe the settled pastors, who are known to be most actively engaged in it; mark the churches subjected to the ministrations of such brethren. Are they the successful laborers and the fruitful spots in our Master's vineyard? Do they not rather exhibit the blighted results of misdirected endeavors, and sufficiently expose, if the mists of prejudice did not blind even good men, the infatuation of these contentions? In truth, my brethren! the worst and most injurious heresy in our communion, is want of brotherly love. No other is so offensive to God. So entirely am I persuaded of this fact, that a revelation from heaven could not add to my assurance.

"I am aware that these views will be regarded by some as superficial, if not pusillanimous; but I appeal to you for the fact, that, during more than seventeen years' ministry, I acted in strict accordance with them. Without abating one iota from the claims of inspired

truth, I labored uniformly to promote peace among ourselves, and good will to all the brethren. Never have I ceased to rejoice, that I was enabled to pursue this course. I bless God that it was ever my aim to preach the truth, without reference to the controversies existing in our denomination; and most of all, that it was received by you in the spirit of love. The result is known to you all. It was not an ordinary result, but such as may safely be permitted to indicate to you the way of future success and prosperity. Christian brethren! love one another. Extend your candor and your charity to all who are enlisted in the cause of our common Lord.

"It afforded me no small satisfaction to learn, that the recent accessions to the congregation had been so numerous as to render the sanctuary too strait for you. The pleasure was increased by information of your measures to remedy this inconvenience. The proper measure was, doubtless, to divide and build another temple for God. You have entered upon it, as I am told, with entire unanimity. In this enterprise, you will be an example to older and more wealthy congregations. How desirable that it should not only be splendid from its success, but remarkable for the spirit of liberality and benevolent co-operation which it shall develope and cherish. These sister-churches should be regarded as comprising one great interest, rendered inseparable by a common sympathy and constant reciprocation of kind offices. It were unnecessary to remind you of the immense work which remains to be done in your vicinity. You have contemplated it, and begun to act upon enlarged views of your responsibility. My prayer is, that you may act up to the greatness and

solemn character of the eternal interests involved in this undertaking.

"But while I am adverting to the claims of others upon you for the means of instruction, do I not address some, who enjoy without improving these means to their own salvation? You admit, dear friends! the value and your personal need of religion. You do it publicly, by frequenting the house of God, and contributing your part to sustain Christian institutions. Your judgment and conscience have already declared for Christ. Why then does your heart alone maintain the war against him, and, at the hazard of your soul, reject his proffered mercy?

"I will not conceal my anxiety for those of you, in particular, to whom I ministered many years in vain. With the hope of finding your names, have I examined the lists that were sent me of hopeful converts and recent professors. I have done it with anxious desires, that have not been realized: 'the harvest is past, the summer is ended, and you are not saved.' Do I not utter a truth, already written in your consciences, and in the book of God? Shall it prove an indelible record? Must the last great day present this sad result of all your opportunities? Be assured, my dear friends! I would not now recall one sentence of my public or private exhortations and warnings to escape from the wrath to come. I should condemn myself as unfaithful to your happiness, had they been less frequent or less urgently pressed. Once again, I entreat you to make a serious business of personal religion,—to do it now, while mercy lingers, and there is hope of securing the favor of God. 'I pray you in Christ's stead, be ye reconciled to God.'

"And now, beloved friends! I desire that you may abound more and more in the fruits of righteousness. May the God of peace abide with you and your beloved Pastor. And may we all at last know the joy of meeting in those blessed mansions, where sin and painful separations and disappointments shall have no place.

"With the most affectionate salutations, I remain yours, in the bonds of Christian love and friendship.

"ELIHU W. BALDWIN."

Four days afterwards, he addressed to a member of the session of the new church, a letter of a similar character:—"I experience," he writes, "very special interest in the success of your new enterprise. It is indeed a great undertaking. I think you have made a promising beginning. Your location is good. The colony is large, and will have the advantage of commencing with a numerous Sabbath-school. Every member should consider his responsibilities greatly augmented by his connection with this enterprise. Were I enlisted in it as your pastor, I should desire—

"1. To have the mind of every individual engaged with me, solemnly impressed with the *magnitude* of the undertaking. You should go to it with large views of the results before you, and a deep and habitual sense of your need of divine assistance. We accomplish nothing for Christ, without his good Spirit.

"2. To preserve myself and the new church as free as possible from all controversy, which is not inseparable from preaching and living the truth. I would not wish my people known as a "new-measure" or "old-measure" congregation; as "new-school" or "old-

school,"—"pro-slavery" or "anti-slavery," &c. I would hang out no such flag to warn whole classes of impenitent men from associating with us, in sustaining and hearing the gospel.

"3. To cultivate a friendly and generous spirit towards the Seventh Presbyterian church: I do not approve of strictly collegiate charges; but the relations of that church to you are such as call for particular union and co-operation. I do hope, that no root of bitterness will be allowed to spring up between you.

"4. To see the female members associated in a weekly prayer-meeting by themselves. No church will have much spirituality without such a meeting. Pious mothers have more influence than any other class of professors, in giving tone to the piety of the church.

"5. To bring the entire neighborhood, in which you propose to locate, under religious culture. This may be done by weekly lectures, prayer-meetings, visiting for Sabbath-schools, distributing tracts, pastoral visitation, &c.

"6. To have the church keep days of prayer, with special reference to their enterprise. This was done with great effect and most blessed results, in the first years of the Seventh church.

"7. To accomplish much with but little noise. Churches sometimes become vain of their success, and grieve away the Holy Spirit. This may be one reason why the oldest churches are not the most frequently favored with revivals of religion, especially in our large cities.

"8. To have my people from the beginning, manifest a practical interest in the benevolent efforts of the age.

If distinguished, I would have them known as a prayerful, generous, and working church: — the working churches, if they avoid unnecessary peculiarities in their organization, terms of communion, and discipline, will get *possession of the city.*

"These few suggestions comprise nothing very instructive or rare. Gathering churches is a plain, straight-forward business: it demands prayer, and hard work, and union of heart.

"I wish you to give me early information of your movements and prospects. Salute your pastor in my name. I hope he will be abundantly blessed in his labors.—I am in great want of news from our friends in your vicinity. My family are favored with health, and continue to have a good prospect of being useful in our present location. We do not forget our friends in New-York. Our heart is still with you."

It may be proper, in this connection, to state, that, in consequence of a powerful outpouring of the Spirit upon the people of Mr. Baldwin's former charge, which continued from July 1835 for nearly a year, and which resulted in an addition of more than 300 members to the church, and in a continually-overflowing congregation, it was determined to undertake a similar enterprise in an adjacent neighborhood. Accordingly 74 individuals, including one half of the eldership, were, with three other individuals, organized on the 12th of Augnst, 1836, into a Christian church, by the name of *the Madison-st. Presbyterian church.* The Rev. James W. McLane was installed as their Pastor on the fourth of the following November.

A second revival, scarcely inferior in power to the one just-mentioned, followed, commencing with January

1837, to which allusion is made in the letter which follows:—"*March* 29.—My very dear friend!—Your favor of the 16th inst. reached me a few hours since. I had waited with much anxiety for some communication from New-York, which should inform me how things were going on in your section of the city. The announcement of a letter from you was peculiarly pleasant. I cannot bless God sufficiently for its contents. I do rejoice in all the success which is granted to Brother Hatfield's labors. My desire and prayer is, that he may retain the confidence of the congregation, and prove ten times more successful than it was my privilege to be. It gave me real satisfaction to learn that the congregation found themselves able to raise his salary, and did it without a division. I saw in this circumstance additional proof of the growth and increasing liberality of his people. May the Holy Spirit descend upon them more and more, till they all shall know God.

"Nor am I less deeply interested in the success of the new enterprise. Your account of brother McLane affords me great satisfaction. We need ministers, in these days of contention among brethren, and of bold innovations, who love the truth, without partyism or a sectarian spirit. We need men of deep and humble piety. I rejoice very much in your union. Union is strength. Christian union in advancing the cause of Christ, takes hold of the strength of God. While you continue to be of one heart, you will continue to prosper. I have always found it so, in every good enterprise which has come under my observation.

"I could wish it were in my power to name a time when I may probably visit New-York; but I cannot

at present do it. I have in most affectionate remembrance every one of the friends mentioned in your letter as desiring to be remembered to me. Tell brother H——, that I can never forget, while I live, the grace of God which was manifest in him and his dear family. I pray that every blessing may rest upon him and them. It gives me pleasure to learn the names of those who have been elected elders in the Seventh Presbyterian church. They are good men, and I trust will feel the weight of their responsibilities to be faithful in their place. Indeed, I am delighted, I am overwhelmed, when I think of the great mercy of God to the people, once my charge. I only fear lest they should be lifted up more than is meet by their prosperity, and become strong in their success. I pray God that such may not be the result.

"I am just now recovering from a severe though not dangerous bilious attack. It was accompanied with very little fever, but took me off from my official duties for several weeks. We are about our work. The number of students in the college, the term now closing, has been unusually large. The measure of improvement observable in the students, is extremely gratifying to us. I wish I could tell you of a revival of religion among them. I can say, that a large proportion of the students are pious, and have the holy ministry in view. I trust you will remember us still in your prayers."

Again on the 1st of April he adds the following:— "The present week closes the second term of our college-year. We have just had an exhibition by the two societies, which comprise the students in college. It has afforded happy proof of the progress of the students in useful knowledge, and will, no doubt, in-

crease the popularity of the institution. We are hard at work, to promote the interests of sound and Christian education in this immense region; and even now, do not appear to labor in vain. But what might we not accomplish with means adequate to the demands of the country? Where are the rich and generous and patriotic individuals, who would extend their influence over millions of minds, and send it down to distant generations? A well-endowed, Christian college at the West, would more certainly realize their wishes, than any other institution.

"I rejoice greatly in the prosperity of the Tract Society. Something will, I think, be done for you here. The volume-enterprise strikes me as a most happy part of your operations; and one which the necessities of the West particularly demand. I like your selection, and the style in which the volumes are executed. Thousands of families in this great valley would purchase them, were they presented at their doors."

On the day following the next commencement, in July, he left home on a visit to New-York, for the double purpose of visiting the people of his first love, and promoting the interests of the college, which were likely to suffer detriment by the remarkable reverses of the times. In the months of March and April, some of the most extensive traders and manufacturers, together with hundreds of smaller houses, proved bankrupt; and in the course of May nearly all the banks in the United States suspended specie payments. Of the subscriptions, which had been obtained in the East for the college, about one-half had been paid; the remainder was to be received in annual instalments.

The collection of these was rendered difficult by the failure, perhaps, of some, and the high rate of domestic exchange. It was necessary that one, whose influence was so great and happy in and about New-York, should visit the city, and make the college secure.

The first Sabbath after leaving home was passed at Cincinnati, and the second in Harrisburg, Penn. He arrived in New-York at noon on Tuesday, the 25th of July. His account of the manner in which he was received is characteristic, and shows, too, how much he had won the hearts of his former acquaintances:—"After a hasty dinner," he writes to Mrs. B., "I made my way into the lower part of the city, where I had letters to deliver. About six o'clock I made my appearance at the Tract-House, occasioning about as much wonder as you would expect. I need not say that my reception was cordial enough. M—— began, the first moment he saw me, his apology for not writing. He had in fact written a letter too big almost for brother Jonathan's mail, which therefore had not got on. His house and every thing were at my service,—only he wanted to know when we should start for Cony Island! Brother A—— smiled and wept. He wished me to go directly home with him—and so I did. We had tea in due time. The family made the kindest inquiries after you and the children. Having drank a cup of black tea, I made my first call at Mr. O——'s. L—— met me at the door, and I soon had the family all around me.

"It was the regular night for prayer-meeting in both the churches. I accordingly slipped over in the dusk of evening, to look into my old session-room. Not a soul of the congregation who would be present

knew of my arrival. No one detected my approach. I reached the door of the session-room, and looked in upon the assembly. It was a beautiful sight: the room was clean, well lighted, and well filled. Brother Hatfield was standing before the pulpit, and earnestly engaged in addressing them. I entered silently, passed along the back of the seats, and was on the point of sitting down, when he recognized me, and immediately arrested his discourse. The color came up into his face, as he said to the congregation—"I have the pleasure of introducing to you your former pastor, who is now in the room." The sensation produced, I could not easily describe. Some who were present say, that there was not a dry eye in the congregation. I am sure *my* eyes were not dry. I said but little to them more than that I was in every respect unprepared, and in truth, unable to address them; and had come to the lecture-room thus unexpectedly, to gain a proof of their practical estimate of prayer-meetings, and present them my friendly salutation. Our meeting after service was most painfully pleasant. A hundred kind inquiries were made after you and our dear children. The old members took my hand and wept.

"I lectured on Friday evening for the new congregation in Madison-street, in prospect of their sacramental occasion. There again I met with a multitude of former members. Sabbath-morning I preached in the old church, to a most crowded assembly;—a great number came up to the pulpit to salute me after service."

Nothing apparently was wanting to his enjoyment in these scenes of overpowering interest but the presence of the loved ones at home. How much he thought of

them, and how strong his domestic feelings were, may be seen by what he writes to Mrs. B. on the 5th of August:—"My dearest friend!—I am almost afraid that you will undervalue my hasty and ill-written epistles; and think I had done better to have sent you fewer and more careful ones. I just hint my apprehensions, to let it be understood, that I do not in fact regard the most careful and polished composition at all too good for my best beloved, but only want the requisite time. You and our dear images are almost constantly in my thoughts; and removed from my heart, never.

"Your letter of Monday-morning by Mr. Crawford was most grateful to my feelings. I almost resolved, on receiving it, that I would never again dissuade you from writing at the last moment to any friend. But then again, I thought, she has but one such friend in the world. Am I not right?—and then the inference will not hold. Others have not the same claim.

"You will not be sorry to learn, that I am enjoying the best health. I find it necessary, however, to take things easy, and not expose myself too much to the action of the sun, reflected from so many brick-walls. I find many friends who give me the most hearty welcome to the best they have. I spent the last night at Mr. C——'s;—family are all well—made many inquiries after you and the children. 'This room,' said Mr. C——, as he conducted me to my bed-chamber, 'I wish you to consider as your own while you stay in the city.'

"My present calculation is to remain in the city, till the last Monday of this month. It is made to meet the wishes of the Colony-church in Madison-street, by of-

ficiating at the dedication of their house of worship. Br. Hatfield is about leaving the city for three weeks, and I am earnestly requested to take charge of my old people in the mean time. So you see that I have a plenty of work on hand; as well as some prospect of visiting."

At the close of the period of which he speaks above, he says in another letter, *Aug.* 27,—"I have just finished the work allotted me for the last Sabbath that I expect to spend in New-York. The morning I gave, as you will learn from the New-York Observer, to Br. McLane's congregation in Madison street. We broke bread, in the afternoon, in my old church; and this evening I have preached a farewell in the same place. The choir concluded with—"When shall we meet again," sung in the best style. I cannot describe to you the manifestations of friendly feelings to me and my absent family, which have everywhere met me.

"There has been but one circumstance, which has subtracted from the pleasure of my visit; that is, your absence, and the absence of our older children. I cannot enjoy such attentions alone. They are like your flowers and moonlight, unless they can be shared with you. In spite of them all, I think of "home, sweet home." Homeward myself and mother hope to set our faces, on Tuesday. If favored by Providence, we expect to reach Pittsburg the first Sabbath, and Indianapolis, perhaps Crawfordsville, the Sabbath after."

In a letter to his successor in the pastoral charge, he describes under date of *Oct.* 6, his return to Indiana.—"I reached Philadelphia with my aged parent on Tues-

day, in time to secure our passage to Pittsburg the following morning. We found ourselves in that western Birmingham on Saturday. We rested there during the Sabbath. On Monday we resumed our journey, and arrived, after a pleasant passage, at Cincinnati, Wednesday-evening. The weather had become unpleasant and the roads bad. We however moved on by stage to Indianapolis, which we reached the following Friday, but not in time to take the stage for Crawfordsville. There we suffered almost a week's detention, in consequence of the bad state of the roads and a want of suitable conveyances. It would have proved a more painful disappointment, had we not found ourselves among friends; who not only afforded us entertainment, but gave us plenty of work. It was a communion-season of the Presbyterian church in Indianapolis. Br. McK—— had failed of obtaining help for the services, and wished me to fill the breach. I did so as well as the circumstances of our case would permit; and had the privilege of preaching to the good people of Indianapolis once a day, during the six days we remained with them.

"Br. McK——, you will recollect, is an old-school man, and was a member of the Assembly's inquisitorial committee. But it is only of such heretics, as he heard reported in the Convention and sees described in the Presbyterian, that he is afraid. Like many others, he is the dupe of Common Fame. But for the thousand rumors afloat, he would live peaceably with all his brethren and let controversy alone.

"After this detention, we had a prosperous journey home, and, I need not add, met with a welcome reception. I found the family well, and the affairs of the

college in a promising state. Our large edifice is now inclosed. The college-term has commenced with an encouraging number of students. We are pressed however for funds, and may soon be obliged to dismiss our mechanics for want of them.

"I cannot describe to you the heart-felt satisfaction which my visit to my former charge has afforded me. The results that I witnessed while among them, of your labors and of the blessing of God, more than equalled my expectation. I rejoice with you and them. I was specially gratified with the Christian harmony and spirit of co-operation, which distinguish the two congregations and their pastors. "Let brotherly love continue." I desire and pray, that it may continue. I did exceedingly regret that I was obliged to disappoint many of my acquaintance of the visits they requested, and which I expected to make them. The reason you know. My time was much more occupied with other important matters, than I had anticipated on my first arrival.

"If I neglected some, I do not forget them, nor cease to pray for them. I only wish that Mrs. B. could have shared my satisfaction; and have seen with her eyes, what I was privileged to see. She desires to be affectionately remembered to you and to sister H. I found on my arrival that the books, sent to the Society of Inquiry in college by our female friends, had not arrived. They are understood to be on the way; and when received, will be duly acknowledged by the society.

"My visit has served to increase my anxiety to hear from you and the congregation. My heart's desire and prayer, is, that you and your dear wife may find your

labors of love among the Seventh Presbyterian congregation most pleasant and fruitful. May God give you many precious revivals.

Yours, in the best of bonds."

To an elder of the new church, he wrote on the 28*th Oct.* as follows:—"The interest that I experience in the prosperity of my former charge, makes me anxious to know all about your affairs. Every incident connected with the character and success of your two congregations, and of the individual families composing them, is valuable to me.

"My visit to my friends in New-York, particularly to the two beloved churches, was one of unmixed satisfaction. I rejoiced more than I ever had anticipated in their prosperity. The only subject of regret is my own deficiency. I could not visit as *many*, nor *any* as *much* as I intended. My friends must forgive this wrong, and impute it to other causes than indifference. My return occupied more time than I had expected. The college-edifice had progressed handsomely during my absence, and we have now the prospect of occupying a part of it the next session. It is a fine building, and not inferior to the best of the Yale college-halls. Our number of students is on the increase, notwithstanding the hardness of the times. Many of them are poor, and are obliged to work hard for an education. We all experience great inconveniences from the pecuniary pressure, but do not despair of ultimate success.

"The demon of contention is abroad in our churches. The question of sustaining the General Assembly in their late acts of excision, makes havoc of brotherly love and Christian influence. When will the church get rid of the spirit of persecution?"

In December he visited Indianapolis, the capital of the state, and delivered on the 27th, an "Address on the encouragement of emulation in the Education of Youth, before the Education Convention of Indiana." It was "published by order of the senate" of the state. It has been truly remarked, by one of his associates in college, that "every public effort of the president seemed to give character to the institution, and his management of its internal affairs was of that paternal and conciliatory kind which secured for him and the college the lasting affection of all who fell under his influence."

In the course of the following month some symptoms of an incipient revival became apparent in the town of Crawfordsville, which, in the months of February and March, resulted in a general work of grace in the college as well as in the town. "For some time past," he remarks, "one or two months at least, there has been more than ordinary seriousness evinced in the attention of the people of this village to Christian instruction. The students connected with college have also manifested a like interest. Last week a series of evening-meetings were commenced in the Presbyterian church. God has blessed the means employed. Many of the students have experienced, as we hope, the grace of God in bringing them near to him. The work is also interesting and increasing in the village. For such mercy, I desire to give thanks to God, and I pray that it may extend. My own family do not seem to be passed by, but I have great anxiety respecting some of them. The Lord have mercy."

The revival resulted in the hopeful conversion of

about thirty students, and of many in the village. Mr. Baldwin's eldest daughter was of the number who, in consequence, became connected with the church. His only son also was tenderly affected, and expressed a hope.

Early in February, he received a very urgent call from the Manhattan-Island church in the city of New-York to become their pastor. This church was located in what was at first a considerable part of his former field of labor. Large inducements were held out, by many of his former friends, in hopes of drawing him once more to dwell among them. The people of his former charge were perfectly cordial in the movement, believing that it would be greatly to the building up of the Redeemer's kingdom.

As his manner was, he at once laid himself open to conviction, and sought to know the path of duty. To one of his correspondents he writes, *Feb. 8th.*—"The call that I have received from Manhattan-Island, came most unexpectedly. You can hardly conceive how powerfully it appeals to my feelings. The enterprise before the little church is entirely such as I would select. I have lost nothing of my partiality for the pastor's office.

"Br. Hatfield writes me very kindly on the subject. But all that I have yet received has been from friends, who may be denominated parties in the case. I have need of more information. Will you not send me what you know respecting the practical interest, which this movement on Manhattan-Island appears to excite. Will any of the leading and influential families put their hands to it, in case of my acceptance? Have their incipient arrangements been made, with encouraging prospects?

"I do not doubt the kind feelings of our friends in New-York. In this case I want their *sober judgment.*

"Does the object presented in the call, connected with the circumstances of my former connection with the people on Manhattan-Island, and my advantages for gathering a congregation there, appear to justify my return, in the eyes of judicious and pious laymen? Write soon and let me know your mind."

If at the first he was in doubt as to his duty in the case, his doubts were soon removed. The manifest evidence of his usefulness in the college, in connection with the precious revival of religion in which his labors were so much blessed, soon put at rest all thoughts of change. The call was accordingly declined, but not without a struggle, as appears from the following letter to a friend:—

"*April 28th*, 1838.—You have ere this been informed of the answer given to my call from Manhattan-Island. I need not assure you of the pain it occasioned me to decline it. The field is just what I should covet, while I experience a sympathy with the congregation, which no stranger to them can understand; but in this, as in most other movements of much consequence, I have been obliged to follow what seemed to be duty, in opposition to inclination and apparent interest. A good man has but one question to settle. I am not, however dissatisfied here, but find it a severe trial, as I expected, to give up the pastoral office.

"The revival in our college has given a new impulse to our efforts for the moral improvement of this new country. It has been a precious visitation of God. The subjects of it appear extremely well. No disorder or extravagance of any sort accompanied the work.

There is still some measure of the divine influence lingering among us; and which we are not without hopes may increase. I wish my friends in New-York to be reminded that the ridges of the Alleghanies will not intercept the prevalency of their prayers for us. There is a way of reaching distant friends and blessing them with heavenly blessings, even while that distance remains undiminished."

To one who had addressed to him a dissuasive on the subject of the call, he replied more at length:—"I thank you kindly for your timely and faithful letter. The result of the call you will have heard before now. I considered myself bound to give it the serious consideration I did, and have no doubt that I did right in declining it.

"I have never intimated to any one, that I experience any disappointment or dissatisfaction in my present situation. I have not been dissatisfied. The prospects of the college are as favorable as could have been expected in the embarrassed state of the country. We are in great want of funds to complete our college-edifice and for other purposes; but we hope, nevertheless, to sustain ourselves in some way. The favor of the institution with the people is increasing perhaps fast enough. We might have 150 students within a year or two, if the needful accommodations were provided. About 2500 dollars will complete our building. More than 12,000 dollars have already been expended in its construction.

"My personal reception here has been sufficiently friendly and flattering. I have never sought popularity, and, to tell the truth, never supposed I had much claim to it. My desire is to do my duty in every situation;

and the impression of my services here as President, (I say it to a friend,) has appeared to realize the expectations of the friends of the college. I state these facts to show, that there is absolutely no foundation for the report in New-York, that myself or family are dissatisfied.

"But while I say this, I confess to you, I feel, as when I left New-York, a great reluctance to give up the pastoral office. Were it consistent with my *duty*, I would be a pastor still. Nothing but an impression of duty ever separated me from my charge in New-York. I have accustomed myself, by the grace of God, from the time of my conversion to Christ, to follow duty, without much reference to my personal interest or preferences. I dare not do otherwise.

"The Wabash-college is better located for exerting an extensive influence in favor of sound learning, common-school education, and liberal Christian principles, than any other institution in this state. The country about us is destined, within a generation, to contain a very dense population. We occupy a point where several extensive lines of communication, laying open to us the west, and north, and south to an indefinite extent, will meet. The town is healthy. Give us the funds, and we are not afraid of competition. My associates in the business of instruction, are very industrious, and are becoming able professors. The people see it, and are sending us their sons in full proportion to their means. Give us then, I say, the means, (a few thousand dollars will do it,) and we have a fair prospect of giving character to a great country and a numerous people.

"You are aware that this state has received a majo-

rity of its inhabitants from Pennsylvania, Kentucky, and western Virginia. Numbers have come from southern Ohio, who were originally from the south. The consequence is, we have a population, differing in many respects from that of New-England or New-York. They are *southern* in their notions, without however being friends to slavery; and extensively jealous of eastern influence. The class of Presbyterians we have to do with, are, three individuals out of four, *old-school*. Of such materials at least the young churches were originally composed. Maay of the pastors, half in the state, perhaps more even, are on the other side. In our Presbytery, there are I think but two pastors, who would go with the General Assembly; and yet, until the last meeting, we were uncertain where the majority of the Presbytery would be found in relation to the recent measures.

"These facts will show you, that the future characters of the churches here, will very much depend on the cast of their ministers. A well-educated, liberal-minded ministry, may now impress their character on them. Our college has taken its ground in that respect.

"For myself, I have seen nothing here to reconcile me to high-church principles. I am becoming weary of the organized aristocracy of Presbyterianism. Administered by unaspiring brethren and in love, our Book is just the thing; in other hands, it is liable to become oppressive. I cannot conscientiously labor to build up the *high* Presbyterianism of our church. It does not take with the mass of our citizens. They shrink from a connection with such narrowness and intolerance. It is in this view of our institution, that I

think it may do much for this valley. It may send forth an influence, which shall aid the reformation of our church, required to adapt it more to the country and the spirit of the age.

"I have in this calculation no respect to party-spirit. From radicalism I wish ever to be delivered, and no less, from the ultraism which now oppresses our communion."

In the movements which led to the disruption of "the Presbyterian church in the United States," in May, 1838, he felt the liveliest interest. Where principles so vital were concerned, he could not be neutral. Not a moment did he hesitate in the avowal of his adherence to constitutional principles of church-order. In a letter to a ministering brother, at Cincinnati, he expresses under date of June 27th, his unqualified abhorrence of the exscinding acts of the Assembly of 1837, and of the new basis proposed in 1838:—

"The first commencement in the Wabash-college will be on the 11th of July; and our Presbytery has been called to meet in this village on the following day, at the special request of their Commissioners to the General Assembly. The simple question, submitted to us, will be, that of approving their course. If we succeed in carrying a vote to approve, the subject will probably be suffered to rest there, till we know the result of some civil processes.

"It is not, however, a question with any of the ministerial brethren in this immediate vicinity, whether we shall approve of the doings of the Reform-Assemblies of 1837 and 1838. We cannot see it our duty to countenance revolution and Lynch-law. We are united in the opinion, that submission to unconstitutional

government, would be treason against the Presbyterian church.

"The crisis that we have reached, doubtless requires of us all, great watchfulness over our spirits, and much circumspection in the adoption of measures. At the same time, there is need of prompt and efficient action. I see no ground to hope for conciliation. The Reformers are manifestly intent on one thing, and that is, *excision*. If they spare for the present any individuals in our communion, that are friendly to *voluntary associations*, and to co-operating with other Christian denominations in propagating a common Christianity; if they suffer any to draw breath in our church, who do not pledge themselves to draw in the sectarian yoke, —it is only for the sake of doing the work of *excision* at a more *convenient time*, and more in *detail*.

"One thing, demanded of us at this time, is, that we call things by their right names. Let us hear no more about *old-school* and *new-school*, *new-measure-men* and *old-measure-men*. The only distinctive appellations, applied to the two sides, should be, *Constitutionalists* and *Reformers*, *Constitutional Assembly*, and *Reform Assembly*. Let us use no others in our conversations and discussions. I hope that brethren, who think with us, will be united in using the phraseology which designates the nature of the controversy, and will sink all other differences in the conflict for constitutional liberty; and that the separation which is impending, may evidently, to all Christians, and to the world, hang upon this great principle.

"After all that has been published on the subject, we still need a plain and popular statement of the agitated question. Give us a simple narrative of the ground

on which the two Synods united in forming the Presbyterian church after the great schism,—of the covenants, proposed on our part, and made with the General Association of Connecticut, and the semi-Congregational churches within our bounds,—and of the party measures by which these arrangements have been set aside. Mark the alterations that have been made in our policy, and the innovations upon the spirit and principles of our constitution, to carry out these measures. The whole ought to be comprised in a cheap tract, of eight or twelve pages, and circulated throughout the great valley. Could not such a statement be prepared, and sent forth in the form of an address to your churches, and under the sanction of your Presbytery? But I have written more than enough on this subject. Our eyes must be upward, my brother! The Lord guide and speed you in this matter."

In the Presbytery with which he was connected, the matter was viewed in a similar light. On the results of their meeting in July, he makes the following observations:—

"On the 12th inst., the Presbytery of Crawfordsville convened in this village, and after a warm, but friendly discussion, decided, twenty-four to seven, to consider the Constitutional Assembly, which met last May, in the First Presbyterian Church, Philadelphia, the true General Assembly of the Presbyterian Church in the United States. We are thus thrown into two denominations. The evil is great; but it does not follow that the good effects will not be greater. This separation,

"1. Will deprive the community of all occasion for political jealousy of Presbyterians. They are now too much divided among themselves.

"2. Will put both sides on their guard against the evils to which they are liable. In both bodies, the moderate men are a great majority. Their influence will be more felt, when the causes, which led to extreme measures, have passed away.

"3. Will augment the catholic spirit of Presbyterians towards their brethren of other denominations.

"4. Will relieve their benevolent energies and resources from much practical embarrassment. Both sides will be left to operate in their own way. Those who have expended their efforts in correcting their brethren, may now go to work, and will *have* to do it.

"5. Will lead to a more extensive and deeper feeling of dependence upon God.

"6. Will probably result in more extensive and successful efforts for the diffusion of the gospel. In order to realize these benefits, we must

"(1.) Avoid cherishing towards each other a hostile spirit. We are brethren still. The difference is circumstantial, and does not pertain to essentials, &c.

"(2.) Avoid giving circulation to unfriendly and injurious reports on either side.

"(3.) Pray, and as we have opportunity, labor for each other's prosperity."

On the second Wednesday in July, the first two of the graduates of the college finished their course of collegiate study, and received their first degree. On this occasion, too, Mr. Baldwin delivered his first Baccalaureate. His subject was "Eminence;" how to be attained and secured. The "Indiana Record," published in Crawfordsville, of July 14, 1838, observed,—"It was a masterly piece of composition, replete with sound and wholesome advice; and we cannot but indulge

the hope, that the young gentlemen will profit by it, and become living examples of the truth, that "eminence" cannot be attained, without an undeviating regard for integrity and strict moral principles."

The interests of the college again called him eastward, and the next month finds him at New-York, revisiting the scenes of his former labors, and once more enjoying the society of long-tried and highly valued friends. On the 12th of August, he preached again in his old church, and, as on his previous visit, to an overflowing congregation. During the same week he visited New-Haven, on the occasion of the commencement at Yale. From New-Haven, he addressed his eldest daughter in the following manner:—"*Aug.* 16. —I reached here the day before yesterday, in company with Mr. Hatfield, and had the pleasure yesterday to attend the commencement of Yale College. It was of course somewhat superior to ours. The Governor of the State, and many other great personages, such as *Presidents of Colleges*, Professors, &c., were present. I took my place in the procession, in company with the Episcopal President of W. College, and took my seat on the stage, in front of the immense audience, assembled on the occasion. I took tea with President D. and the Faculty of the College, last evening, and visited Professor S. after tea. In short, I was received with much kind respect by my old teachers and friends.

"But the honors, what are they? More worthless, my daughter! than, I am sure, any young person will believe. To be conspicuous in this republican country, may be conducive to our usefulness; it seldom fails, I think, to subject a person either to envy or contempt. Most men are sure to take revenge, in some way, of

those who rise above them. We must aim to render ourselves useful to others, and necessary to their happiness, if we would attach them to us. We must do good unto all, and then we shall not fail of having friends.

"I leave this city in a few hours for New-London, and then back by the first boat to New-York. I hope to collect some money for the college in New-London. My prospects in New-York are not more discouraging than I anticipated. Business is becoming more active. The city has assumed a cheerful aspect—*but our friends who have failed, will find it hard to recover their prosperity.*

"Many of our old friends express a great desire to receive a visit from you. They make many inquiries. Some of them wish to know, whether you are not very decided in your attachment to the blessed Redeemer. I fear that you will find the world a great snare. Do not, my dear child! give yourself up to ambition in your studies. Keep a higher motive before you, than the *personal* advantage of excelling. I wish you to be a diligent and thorough scholar; and this you may be in perfect consistency with a devoted heavenly mind."

Again to Mrs. B. he writes, *Sept.* 5,—"I am making some progress in collecting for the college. My friends advise me to remain some weeks longer, with the impression that I shall do better as the prospects of business improve. I am quite tired of absence, but think their opinion is worth attending to, and shall be governed by it.

"I expect to spend to-morrow, and the next day, in pushing my collections, and then set off for a visit to New-London. I may go further east, perhaps to Port-

land, Me. In the mean time, Brother Hovey shall hear from me.

"I have preached several times. One Sabbath in Brooklyn,—two Sabbaths to my own people, &c. Applications come in from all quarters—even from the Dutch. But I say to all inquirers, 'I am fixed at the west, and my family are contented.'"

After a short excursion to New-England, whence he returned on the 22d, he writes again on the 26th, as follows:

"I am now doing up my work in earnest to direct my steps westward. My arrangements are to leave for Buffalo the next week, and make the most of my time and opportunities for the college on the way; I expect to try several gentlemen in this city for donations. I hope the Professors will be able to sustain the pressure of care and labors which devolves upon them, till I can come to their relief. I am very unwillingly absent, but with good calculation, as I think, I hope the result will be, with good success.

"I made a very considerable journey with Brother Hurlbut, all, as he would generously have it, at his own expense. We took Northampton in our way, and went to the top of Mount Holyoke. He promised to write you some account of the tour; I could easily fill a letter with incidents, but shall reserve them till distance may not cool our thoughts. Brother Hurlbut and his excellent companion express in every way the most sincere regards for us, and a benevolent interest in the welfare of our family. Major Williams and lady remember you with much affection.

"My health has continued to be good since I wrote. My spirits are fine, except now and then, when I think

of the distance between us; many rivers and mountains, I say to myself, to traverse—so many dangers; but I think of Him who keeps us all, and to whom I commend my loved ones. Let us trust in him with unwavering confidence; the result will not disappoint our expectations.

"The children may be assured that Pa remembers them all. He hopes that they love one another. Frances must be very good to little Louisa. It will give me great pleasure to hear that she is so. And Joseph must be kind to both, and contribute as much as possible to their happiness. I hope they will all be attentive to the wishes of their Grandma. The friends who inquire after the welfare of mother are very numerous, especially among our former people.

"The good friends with whom you associate, not excepting the good ladies, may know that I am not a little desirous of being soon restored to the friendly society of our pleasant town. Present them all with my salutation and my best wishes. Absence does not alienate me from the interests I have espoused in the Great Valley. Love to mother and to the children, and love twice-told to her who takes such sweet revenge for long intervals of coming letters."

At the time of writing the above letter he had no thought of the new trial to which the friends of the college at home had already been called, and which was about to bring upon himself so many new and heavy burdens. The knowledge of it was conveyed to him in the following letter from Professor Hovey:

"*Crawfordsville, Sept.* 24, 1838.

"To Sidney E. Morse, Esq.:

"*Dear Sir*,—I address you at this time, supposing

that President Baldwin hasl eft or will have left New-York before this will reach there. When I last wrote him, only a week or ten days since, our college was in a prosperous situation, and all our prospects flattering; but, in the wise permission of an inscrutable Providence, a most sad reverse has taken place. About two o'clock on the morning of the 22d inst., our peaceful village was aroused by the unusual cry of fire; and in less than half an hour from that time, the roof and fourth story of our beautiful college-edifice was one sublime and terrific flame. In a few moments more, the fire extended through the whole of the unfinished part of the building, which embraced the north division, one-third of the whole, and through the half of the middle division.

"Under these circumstances, the first impression was, that nothing could be done to save the building; but seeing the progress of the fire to be very slow in the division finished, every effort was bent to that division in the south end, and the fire was arrested with the destruction of only the third and fourth stories. The middle and north divisions are burnt to the ground. The library and philosophical apparatus were on the fourth story, in connection with the chapel and lecture rooms, and are all consumed, with the exception of a few books let out and in the hands of the professors and students, and of the apparatus, the electrical machine, telescope and compound microscope. All else is gone.

"The walls of the building are standing, and so little injured, that in the opinion of competent judges, they will not need to be taken down, except a part of the smaller partition walls; and eight rooms in the south

division are nearly entire. During the recent vacation we had made every effort to have two divisions completed, and had accomplished it with the exception of running the stairs in the middle division. The floors were laid, and a large part of the carpentry was done, in the north division; so that the loss is almost of the entire building with the exception of the foundation, the walls and that portion rescued from the flames. I am happy to state that the students rooming in the building, to the number of eighteen or twenty, all escaped in safety; a number however with the loss of their furniture, books and clothing. The pecuniary loss of the institution is estimated as follows, viz.:

In the building, at least - - -	$10,000
Library (college and text books) -	3,500
Society Libraries - - - - - -	1,000
Philosophical apparatus - - - -	500
	$15,000

"But perhaps you will ask,—Was not the building supposed to be fire-proof? Yes, nearly so, when finished. Had the building been finished—the partition walls all brick, the floors double and lined with lime plaster, and the roof of tin,—fire, if it had been communicated to any part of the building, must have made but slow progress. We know not certainly how the fire was communicated. But the supposition is, that it was in some way communicated to the woodwork of the roof from the furnaces of the tinners, who had been at work on the roof during the day.

"*Monday-evening.*—The citizens of Crawfordsville have this evening had a meeting in behalf of the college, and the following resolutions were passed, viz.:

"'*Resolved*, That we deeply lament the late sad occurrence, which has so seriously threatened the bright prospects of Wabash-College.

"'*Resolved*, That the flourishing town in which the college is located, the country it is blessing, and the cause of general education, have received an injury which cannot be well calculated.

"'*Resolved*, That the establishment and successful raising of a literary institution will, by dispensing the blessings of a healthful, moral and intellectual education, amply remunerate any people for the trouble and expense it may cost them.

"'*Resolved*, That in view of the many benefits which the Wabash-College was conferring upon both town and country, it is our interest to assist, as far as possible, the faculty and trustees of the college to extricate themselves from the difficulty into which the late burning has thrown them; and that it is our solemn duty to place said institution on a basis which will make it an ornament to our country, and a proud monument to the industry, intelligence and enterprise of the people who founded and reared it.'

"The above resolutions were sustained by able remarks by several of the citizens, and the general voice is, we must take hold and rebuild.

"If the President is still in New-York, tell him our hope is that he will see the friends of the college together, if he can, and state facts, and we hope they will not be disheartened by this disaster. We shall make immediate efforts for funds here, and in other towns in the Wabash country.

"Yours &c."

CHAPTER XV.

Equanimity in Distress —Visit to the East protracted.—Returns home.—Agency in Indiana.—Call from Indianapolis.—Baccalaureate.—Doctorated.—Third journey to the East.—Plea for Western Colleges.—Returns home.—Commencement.—Agency in Indiana.—Sickness.—Death.

On the very day which Mr. Baldwin had fixed upon for the commencement of his homeward-journey, he received the appalling intelligence that the building which had cost him so much toil, anxiety, and painful sacrifices, was in ashes. Four times had he passed through the struggle of erecting, by means of benefactions obtained mostly by himself, a costly public edifice. Tens of thousands he had procured by personal solicitations for these erections; and now the work is to be undertaken again! What shall he do? "What think you now," said an acquaintance, "of the Wabash-College? Will you not give it up?" "Oh! no;" he at once replied, "there is only the more work to be done."

But the state of his mind under this trial may best be learned from his own words. To Mrs. B. he writes, *Oct.* 2,—"A few hours since, I thought that my arrangements were near being completed for my departure towards home; when on entering the office of the New-York Observer, I was told that Mr. Morse wished very much to see me—that bad news had been received from Crawfordsville—in short, that our beautiful college edifice was destroyed by fire. It was some time

before I could be persuaded of the truth of the announcement. The sight of Mr. Morse and of Mr. Hovey's letter, settled all doubts. It is even so. The friendly and generous contributions of many hands have been consumed in that conflagration. Many months of toil and anxious care have perished in a night. But I do not despair of our ultimate success. It is not improbable, that this very sore chastisement may both do us good and raise us up new and able friends.

"I have scarcely had time to adapt my arrangements to this unexpected visitation. My first impression is, that I must defer my return to Crawfordsville. I must see our friends here and advise with them. Should they say, as I think they will, make an immediate appeal to the benevolent in this city, the appeal must be made; and I must be kept, I cannot say how long, from you and our beloved ones. I was half homesick before; you can imagine how I feel, with the prospect before me of having to carry my appeal for the college to our Christian friends, in the present embarrassed state of the money-market. Still I do not despond. The college must and will rise again.

"My visit to the East has not disappointed my hopes, so far as collecting funds is concerned. I did not expect to obtain a large amount in new subscriptions. I have obtained about four hundred dollars, of which more than half is paid. More has been promised, besides engagements to pay old subscriptions. I have collected nine hundred dollars in the whole, and have had hopes of obtaining half as much more. The catastrophe at Crawfordsville has disappointed my expectations.

"I have been prosecuting my visits for several days among our former charge. The two congregations are very prosperous, and not a little favored with the presence of the Holy Spirit. I had preached a farewell to Br. Hatfield's people; but I am not likely to be off so soon nor so easily as I had anticipated. How easily our best calculations are disappointed! I am tried, but not discouraged; 'cast down, but not destroyed.' The Lord, I trust, will guide and keep us all."

The same day in the evening, he laid the matter before his brethren of the Third Presbytery, by whose fraternal sympathy he was greatly encouraged. With their advice he called a meeting of the patrons of the college and others, to be held on the evening of the 8th. In this call he remarks:

"A kind Providence had detained me in this city, till the reception of Professor Hovey's letter. The ruin it details is but a faint image of the desolation made in the hearts of many, who have been toiling for years in the cause of liberal, Christian education in the West. It is both our duty and our privilege, to recognize submissively the hand of God in this chastisement; but despondency, in such a cause, is neither Christian nor manly."

With characteristic diligence he went to his self-denying work without delay, and continued in it nearly six weeks. His progress may be noted in the following extracts:

"*Oct.* 16.—I am waiting with much anxiety to hear from you. The spirit which has sprung up on behalf of the college in Crawfordsville, affords me great satisfaction. I am pushing my applications here—find much sympathy, which does not go down into the

pocket. How easy it is to say, 'I am sorry for your loss; I wish it were in my power to repair it. Be ye warmed and be ye clothed!' But many do in fact sympathize, who cannot give. No one can understand, who has not been on the ground, what a wreck has been made of fortunes and credit, especially among the merchants. Those who have sustained their credit through the storm, have done it by great sacrifices. And the return of business puts in requisition every dollar of their capital; because they are forced to do, much more than formerly, a cash business. They avail themselves of the present opportunity to extend with trembling.

"Still I am getting something. The Seventh Presbyterian congregation took up a collection for me last Sabbath-morning of more than $240. I shall in a day or two authorize a draft of at least four hundred dollars, new donations."

"*Nov.* 8.—I conclude from your silence that you suppose I am before now on my way to Crawfordsville. My affairs here are now in the way of being arranged for leaving New-York. I expect to take the boat on Monday next, the 12th inst., for Albany, with the intention of passing a day in Troy, where we have a small subscription to collect, and then to push on for Buffalo. I have done *something* for the college; but much less than I had hoped at one time. The trustees will have lost nothing by my visit.

"When I think of being off, I say to myself—'Would that I had some one that I am acquainted with, to pack my trunk!—and for my companion too in travel!' I do not imagine that this hearty wish will excite any jealousy in your mind. These long jour-

nies and protracted visits are quite too lonely. Even friends cannot fill up the void. I do not, however, forget my obligations to our heavenly Father for his kind providence."

After his return to the West, he wrote, December 26, to his successor in New-York an account of his affairs as follows: "My journey homeward was marked by serious accidents and exposures to injury. Near Chambersburg (Penn.) our stage was robbed of a large part of the passengers' baggage. We were twice broken down, and in both instances the horses attempted to run away with the carriage; but a kind Providence saved me from injury and loss. On my arrival, I found my family in good health, and the affairs of college quite as prosperous as I had anticipated. The college-edifice is again under roof. We are making our calculations to recommence working on it early in the spring, and hope to complete it by the middle of autumn. Most of our students have remained with us, notwithstanding our accommodations have been narrow, and we have found it extremely difficult to obtain a supply of class-books. Our subscription in this region amounts already to $5000. We are making our arrangements to try the liberality of every section of our State. The condition of the money-market is against us, but the sympathies of the people are extensively in our favor.

"It will afford you and your dear companion some pleasure to know, that the donation of the good ladies of the Seventh Presbyterian church to the Society of Inquiry in the Wabash-College, has not been lost. The books selected and purchased at Cincinnati by Br. Bullard, were providentially detained on the way, and did not

arrive in Crawfordsville till after the fire. They constitute the beginning of our missionary library. The students will doubtless acknowledge the donation on their return after vacation. It affords me great satisfaction to think of the liberality of my friends and former charge. I do not for one moment doubt but Providence will reward them for it. I am particularly affected with the uniform kindness of yourself and Brother McLane to me personally, as well as your generous patronage of the enterprise in which I am enlisted. A certain Mrs. H. too, in your neighborhood, must come in for a large share of the gratitude, and other loved names whom I could not soon enumerate.

"I desire greatly to hear how you prosper in your arrangements for the winter. Were your lectures on infidelity well attended? Do you attempt a protracted meeting this winter?

"I found on my arrival here, that the decrees of the Reforming Assembly of 1838, had been carried out against the majority of our Presbytery. A young clergyman, armed with power, from the south, had occupied Brother Thomson's pulpit; and in due form pontifical, declared him no longer pastor of the Presbyterian church in Crawfordsville, and along with us, without the pale of the Presbyterian communion!!! Most of the people will remain with Brother Thomson. Our college is entirely in the hands of Constitutional Presbyterians. Still the division is extremely undesirable in its effects upon many good objects. How far it will affect the prosperity of the college remains to be seen."

In January, 1839, he visited Lafayette, on the Wabash, the chief town of Tippecanoe county, to the north, where he preached several times. In February

he also visited Putnam county, to the south, and preached frequently in Greencastle and Putnamville. Shortly after we find him in Indianapolis on the same errand. On all these occasions he sought to extend the sympathy that had been kindled up in behalf of Wabash-College. By these continued efforts, the subscription in the upper Wabash-valley, for the re-erection of the college-edifice, was enlarged by the following May to more than $11,000, of which, however, a large part was not immediately available.

About this time he received a very pressing invitation to become the pastor of the 2d church of Indianapolis, which had recently been formed in consequence of the decisive measures of the "Reformers." Every assurance was given of a liberal support, and the question was also brought before the Board of Trustees. It was soon disposed of, as scarcely to be even thought of.

These divisions were multiplying, and threatened much discord and strife. "The interests of our denomination," he says to an eastern correspondent, *May* 23, "are unhappily affected by the existing controversy. Feeble churches are divided and rendered more feeble. The hearts of brethren are alienated from each other, and the enemy of all righteousness triumphs. What effect this state of things will have on our college, cannot certainly be known; as yet we experience no subtraction of patronage. We intend to have as little to do with the controversy as possible, consistently with maintaining our ground.

"Some part of my time, since I returned, has been spent in soliciting for college. Professor Hovey is now absent, making solicitations along the Ohio. In the mean time, we have nearly seventy students who,

require more attention than twice that number in eastern colleges. We work hard, and make some sacrifices, but not without hope of ultimate success. The health of the family has been uncommonly good the past season. Mrs. Baldwin and children are quite contented here, but we are not yet weaned from New-York. As the long summer-vacation approaches, I think of you with renewed interest, but hardly expect to visit you. I desire the more to hear of your prosperity, and of the success of the two churches. My tenderest and most grateful feelings are associated with my former charge. They are as fresh to-night as the week I left you; and my heart's desire and prayer to God still is, that you may be greatly blessed.

"I thank you many times for your communications, and your cheerful attention to my affairs in New-York. I cannot reward you except by making it evident to my friends, that I am worth more to the cause of education here and to the church, than I cost them. But inability to repay kindness and friendly services, does not lessen my need of them."

To another he says, on the same day,—"The country is agitated by the controversy in our communion. Religion suffers in many ways. I deeply regret it all. We have as little to do with contention as we can, but feel ourselves obliged to show our colors. Of course we run up—'Constitutional Presbyterians,' even, as the old lady said, '*if we die for it.*'"

The theme of his annual Address to the graduating class at the commencement in July, 1839, was "The Useful Man,"—a theme suggested evidently by the course of his own life, his own experience furnishing the leading divisions of the discourse. It is in some

sense, a transcript of his whole public life. On this account, as well as for its intrinsic excellency, a considerable portion of it deserves a place in this narrative:

"There are," he remarks, "two great principles of conduct, which may be regarded as dividing mankind between them. One of these consists in the ruling purpose of the mind, to render ourselves in the highest degree *useful*. It prompts to the anxious inquiry,—How shall we best serve our generation in all the relations of life? By what means shall we most effectually exemplify and *inculcate* whatever things are pure and lovely and of good report? Whoever urges such inquiries and acts habitually in accordance with them, has given himself up to the guidance of this noble principle. In other words, he has marked out for himself the path of the useful man.

"The other principle comprises a not less permanent desire and intention, in the individual, to render all things subservient to his own happiness. It is therefore diametrically opposed to the former both in its spirit and its influence. The action which it prompts, is like its own nature, selfish, and of course restricted to personal advantage.

"Such, it must be remarked, are the two principles, when contemplated in their distinctive character and operations. But we commonly see them under some partial disguise, and in connection with other principles of subordinate but active influence. The good man is not uniformly consistent in carrying out his purposes of well-doing. And the selfish man is often diverted from his course by the appeals of humanity and natural affection. Still the difference remains. The two princi-

ples can never be cherished and hold a practical supremacy in the same mind.

"I need not inform my audience, which of these antagonist principles is more prolific in generous sentiments, or leads to the nobler course of action. You have already decided for *the useful man. By what means then*, is now the serious inquiry, *can we attain to his character and influence?*

"It is extremely obvious, we should imagine, that a life of quiescent inaction, must fail of realizing them. *The man of leisure*, is but another designation for one whose self-indulgence has relaxed his physical and moral energies, one who satisfies himself with consulting mainly his own pleasures. He may possess talents of no common order, and the advantages of a finished education; he may have wealth and family, and dependents, and friends, and fame to second his every movement; and yet completely fail of sustaining the character of the useful man. Talents and resources are nothing, without the vigilance and activity, and above all, the *principles* requisite to improve them.

"It is just as manifest, that *the lover of popularity*, in every profession, has mistaken the path of usefulness; if indeed he ever had it in his heart to employ his powers for so noble a purpose. I am aware, that while the ambitious man is absorbed by the desire to secure the favor of the multitude, he may appear to himself to be accumulating the means of doing good upon a generous and magnificent scale. Reputation and influence with our fellow-citizens are moral power. It is no more reprehensible to desire them, than it is to desire other means of being extensively useful; but they must be

valued principally in reference to the benevolent use to be made of them, and be acquired only in an undeviating course of moral rectitude. Ambition contains no ingredient more estimable, than refined and elevated selfishness. Its prominent characteristics are, heartless indifference to the rights of others, and the ungenerous desire to possess and control whatever Providence has conferred upon them. It affixes no limits to its aspirations or its rapacity. 'The world,' said Napoleon Bonaparte, 'was made for France, and France was made for me.' And the Macedonian madman is declared to have wept, because but one world had been made for him to plunder.

> 'Fling away ambition then,
> By that sin fell angels, how can man then,
> The image of his Maker, hope to win by it?'

"It were well if other deviations from a useful life were not more conccaled, or less suspicious in their aspect. We have seen *the man of metaphysical abstraction*, consuming his time, his social feelings, and his moral energies in intellectual toil, without any practical regard to the improvement of others, and apparently with no useful object in view.

"We have seen others devoting themselves exclusively to *the pleasures of taste*. They revelled in rich banquets of bright thoughts, they exhausted libraries, and looked for the next rare production of the press, as the epicure does for the sumptuous entertainment. But the useful result—where is it?

"We have observed the man, whose sole object appeared to be the cultivation and enjoyment of *social life*. 'What,' one might ask, 'could possibly be ima-

gined, more harmless?'—while nothing is, in reality, more insipid and useless.

"We have marked those again, who *retire* to live on the hard-earned reputation or the accumulated wealth of youthful enterprise. The result was scarcely more desirable. Retirement from business, except it be in obedience to the calls of age or of premature infirmity, has self-indulgence for its object. And this will be found, in all circumstances, at war with a useful life.

"It should be distinctly understood, that nothing great and widely-useful can be accomplished, without *a large measure of self-denial*. The current of human affairs sets towards deterioration and ruin. Descent is easy. Very ponderous bodies present no considerable resistance to the hand that would urge them down the steep declivity. It requires but little enterprise and no superiority of talent, to effect an incalculable amount of evil. But when we undertake to stem the current of popular vice, and would stay the deluge, then our resources begin to be severely taxed. The citizen who stands nobly up to such a work, will have to disencumber himself of his habits of sloth and effeminacy; he must inure himself to hardness and active toil; and find his pleasure in putting forth his utmost energies. He must lay his account with denying himself in every form. So have patriots and reformers done in those lands, where the principles of freedom and a pure religion have, by their means, gained their rightful ascendency. The useful man never completes his work, so long as he has energy to expend for human weal. *He seeks not rest for himself*. The silent grave will bring it, soon enough for him, and much too soon for the world, which he lives in but to bless.

"To self-denial must be added, in order to realize a useful life, *a disinterested and benevolent spirit.* This course must be pursued, in the absence of all prospect of personal gain; and in some instances at the hazard of immense and most painful sacrifices. The philanthropist devotes *himself* to the cause in which he has enlisted. Howard inquired not whether his arduous journeys and hazardous visits of mercy to the prisoner, over half of Europe, would prove advantageous to his fortune or his reputation. Wilberforce, when, with a noble band of Christian statesmen, he enlisted his best efforts on behalf of bleeding Africa, did not press the question of his own popularity; nor did our Washington lay his strong hand on the sword of freedom, with a nice calculation of the personal loss and gain involved in the approaching contest. Who has not admired the character of Moses, the prophet and patriotic leader of Israel; who preferred suffering afflictions with the oppressed, to inheriting the crown of Egypt? and the noble generosity of Paul, in sacrificing all things, even life, for the emancipation of mind from the bonds of superstition and idolatry? The same disinterested spirit must live and be acted out in this age of Christian enterprise, or our achievements will not be worth the name.

"Nor let it be imagined, that this spirit is chiefly needed for *foreign and distant* operations of philanthropy; as if, while the benevolence of Paul and Howard is required to carry the blessings of civilization and Christianity to the dark abodes of paganism, an inferior measure of benevolent action may suffice for the safety and improvement of *Christian* communities. We have rested with too great security in this

impression. I have utterly mistaken the signs of the times, both in the religious and secular aspect of our country, if there be not, at the present moment, an urgent demand for faithful citizens of expansive and disinterested views of benevolence, to rescue us from impending calamities.

" Great undertakings are not ordinarily accomplished without the exercise of strong faith. I speak now of *that confidence of success*, which gives energy to counsel and force to action. '*Possumus quia videmur posse*,' is an old adage. While there is wisdom in dispassionate counsels, and in perfecting extensive plans with deliberation and care ; another spirit is not seldom required, to carry them out into successful operation. The very first step in their application to the practical business of life, demands confidence of success. The necessity for zeal and strong emotion will arise, as difficulties are seen to present themselves. The unimpassioned spirit, the mind that is not borne along in its own enterprises by irrepressible ardor, will seldom accomplish much in any great and good cause.

" Some individuals are observed to possess, in a remarkable degree, the faculty of converting every species of knowledge to practical use. The same persons have the power of concentrating their intellectual resources in a single effort and in a continuous course of action. This talent may be attributable, in some cases, to a practical cast of mind inherited from nature ; in more instances, it is the effect of habit and cultivation. Most persons have need of cultivating it. And I am persuaded, the attempt will seldom be made, without a measure of success. It is a most valuable talent, indispensable, in fact, to the accomplishment of great and

difficult enterprises. To be extensively useful, doing-good must become a *ruling passion*, and command habitually our best resources and endeavors. It must enlist as deep, and persevering, and efficient an interest as the pursuits of wealth or ambition. Every acquisition, moral and intellectual, must be made to enlarge our sphere of influence and multiply the happy results.

"The pursuits of pleasure and ambition are unworthy of a good man; while a life of self-indulgence and inaction mark an unprincipled and useless character. The attachments to kindred and those growing out of social intercourse, exert a desirable influence over society, but considered as principles of action they constitute but an approximation to true virtue. They reach not beyond the present life. Our moral nature and relations, our connection with eternity, and the interests of an invisible world, the claims of God upon our whole existence, demand of us a higher and more expansive charity. The human mind can be satisfied with nothing short of that spirit of good-will, and active benevolence, which brings us into sympathy and fellowship with the benefactors of every age. He, that lives to do good, and bless the world, has no want of resources. He finds enough to do—wide fields to cultivate—immense enterprises of charity. The world lies in moral degradation before him, and he longs to see it redeemed. It is overspread with want and wo, and he finds his sweetest enjoyment in relieving its sufferings. No limit can be affixed to his resources of happiness, because they are coextensive with the opportunities of *doing* good, not with his means of *acquiring* it.

"In this course he maintains a good conscience, and is cheered on by the noblest examples of the wise and

the good of all ages. Who would not desire to tread in the bright footsteps of Noah and Abraham, of Moses and Samuel, with all the holy patriarchs and prophets? Who would not be like Paul and his fellow-apostles, and especially him 'who went about doing good;' who came not into this dark world to be ministered unto, even by his own disciples and servants, but to *minister?* Who would not wish to imbibe, while a sojourner here, the spirit of heaven, and have his fellowship with its citizens, in happy anticipation of being one day numbered with them?

"Need it be added, that the inducements to a useful life are peculiarly impressive in this young and free community? Here is ample space for the development of every description and grade of talent. The profound and skilful in all professions; the enterprising in every honorable pursuit; all who aspire to be known as the ornaments of society and the benefactors of mankind, can find their appropriate spheres of action. The wants of this new world are not the same with those of old and overgrown communities. We seldom meet with citizens that ask for bread. But there are wants of another description that meet us at many points. The immortal mind is, to a mournful extent, left to famish in destructive ignorance. Our literary institutions do not keep pace with the rapid march of our population. We seem to forget, that we are charged in providence with furnishing instruction for a people, who will outnumber, within the lifetime of our children's children, the population of China, and hold the destinies of this great continent in their hands. Who then of you will fold his hands in sloth and self-indulgence, and dare to meet the fearful account of his

stewardship? Who shall live for himself, and hope to receive the plaudit of—'Well done, good and faithful servant?' Who would not rather suffer with all the good, and be able to say at last, 'I have fought a good fight, I have finished my course: henceforth there is laid up for me a crown of glory that fadeth not away?'"

At the commencement of Indiana-College, at Bloomington, in July of this year, he was honored with the degree of Doctor of Divinity. This mark of respect and distinction was the more generous as it came from a rival college of his adopted State, and from one that favored those views that are commonly styled "Old School."

Soon after he attempted a third journey to the East. On the way he visited his aged parents at Atwater, Ohio, made some stay at Cleveland, and did something for the College at Buffalo. At Palmyra he was encouraged to expect something on his return. "From Palmyra," he says, "I went to Geneva, and spent the Sabbath in the family of Br. M., formerly of New-York. I found the church in Geneva engaged in erecting a new house of worship, but they did not entirely refuse their aid to us. Having done what I could at Geneva, and took the boat on Seneca-Lake on my way to Elmira, I found there a friend who subscribed fifty dollars to rebuild Wabash-College. My next stage was to Owego, near the Pennsylvania line. It is a pretty village of 2000 inhabitants. Br. W. is the pastor. I met with a most cordial welcome from him and his excellent wife, and particularly from Mrs. C. They were unapprised of my intention to visit them, until near the time of my arrival. I made some efforts for the college, in

Owego, with the hearty consent of Br. W. and his family, but in other respects under the most disadvantageous circumstances. The result, as might have been expected, was small.

"Having gathered up what I could in Owego, I left, with much respect for my new acquaintance there, and rode day and night, till I found myself in Troy. The Board of Missions were assembling when I arrived. We commenced our meetings the same day and adjourned a few hours since. The anniversary exercises were extremely interesting, and seemed to diffuse a good influence.

"My health continues to be good. I find hospitality *everywhere*, and but little money *anywhere*. The money-market is in a bad and very precarious state. This induces the trading classes to hold on to what they have; and effectually excuses all who desire it from giving to benevolent objects. Still I do not yet give up the ship. Wabash-College is worth many an effort to elevate and sustain it. I would rather make them in Indiana than here, but they must be made."

He reached New-York on the 17th of September, and the same evening found his way into the lecture-room of the old church. "I had," he remarks, "a most pleasant interview with the congregation. On Friday I made a little excursion to Newark. On the Sabbath I preached to three congregations;—first to my old charge; in the P. M. to Br. McLane's, and in the evening to the new colony on Manhattan Island. I worked hard enough, but found myself extremely well after the effort. The colony numbers about 100 members, of whom about 60 have gone out from the *Old Hive*. They have called the Rev. Mr. N. from Washington

City. He is regarded as a man of high qualifications for the work assigned him.

"I am much occupied with my business. Some collections for college will be effected. But the pressure on the money-market is very severe. There is also an indifference,—I fear that I must say a prejudice,—coming up here, against extending much aid to Western colleges. You have read, I presume, some recent remarks in the New-York Observer, respecting the colleges at the West. They appear to me to have done more mischief than a little. Coming, as they do, from a man (Dr. Humphrey) who is reputed to be uncommonly sagacious and benevolent, they have been received almost without being canvassed by any, and really supply rich and covetous Christians with a most charming apology for holding on to their pelf. I have commenced a reply to them, which you will probably recognize. M. thinks that I have much the best of the argument;—my first number appears in the Observer of this week. You must not look for much of eloquence in it!! The next I think will be better.

"The Life of Dr. Griffin is out, and, together with a selection of his best sermons, makes two octavo volumes. The work contains a beautiful print of the beloved man. I have bought them, very much on your account; and enjoy, in prospect, the pleasure they will afford you. The picture by itself is worth the price of the work.

"I expect to remain here till after the next Sabbath—then visit New London, Hartford, and Middletown, Conn., return by New-York, and take the route by Buffalo home.

* * * "I am heart-sick of this long absence. I

long once more to see the faces that I most love of all earthly friends. May our Heavenly Father keep you all."

The remarks of Dr. Humphrey, to which allusion is made in the above letter, drew from him three articles in vindication of the course pursued at the west, in multiplying the number of literary institutions. By a course of careful reasoning, he shows that the three great states, Ohio, Indiana, and Ilinois, should have as many, to say the least, colleges of high order, as New-England, or any other section of the United States, of equal population; that the Western people must educate their own children, and look chiefly to them to fill among them the learned professions. On this last point, he remarks:

"The fathers of New England understood this practical subject. A large proportion of the first colonists were good scholars. They had among them, in the first instance, more educated men, especially in the holy ministry, than could well find employment. It cannot be doubted but they could have drawn, for several generations, any number of scholars and professional characters which they might need, from the mother-country. And yet the eighteenth year of their noble enterprise, saw them employed in founding a University for the liberal education of their sons. These free and sagacious fathers of a new empire understood, that to render the people intelligent for any length of time, education of the highest order must come up and be cultivated in the midst of them. They intended, moreover, that the work of preparing their sons to fill the liberal professions should be carried forward under their own eye and supervision; that their academies, and

schools, and social intercourse, should feel its inspiration. They aimed to place the means of acquiring a liberal education within the reach of their youth in humble circumstances; and that the success of one individual, in his attempts to rise, through the ardent pursuit of science, above the obscurity of birth or poverty, should excite the aspirations and noble endeavors of many others. They doubtless hoped, that by means of scholars raised up at home and from among their own children, their high schools would be taught and intelligence be diffused in all its freshness, throughout the great mass of the population.

"And what have been the results? Greater and more happy, certainly, than some citizens of New-England appear to understand. But what might have been the consequences, had the Pilgrim-fathers have come to the conclusion, 'We shall need our young men for the plough, the mechanic's shop, and the merchant's counter; England may send us educated jurists, physicians, and teachers?' She could easily have done it; while Massachusetts and her sister colonies could as easily have found ample employment for their sons, in the laborious occupations required to draw forth the resources of their rugged country and its adjacent waters. But what, I ask, would have been the consequences to the general intelligence of New England,—to the cause of education and free institutions in this western world?"

"The *Western* Man," as he styles himself in these communications, concludes with a clear and powerful statement of the claims of the West for aid in the endowment of their colleges. Having shown that these institutions must, in the nature of the case, be, for the

most part, dependent on private munificence for their early support,—that this munificence cannot be withheld without great damage to the rapidly-growing West —and that, though possessed of an incomparable soil, &c., the West has but little money, and no surplus funds, have not had time enough to become assimilated with each other, and are much divided among themselves by unhappy controversies respecting religion,—he adds:

"The rising communities of the West will, like every other people, be just what their intellectual and moral education shall make them. And that again will receive its type from their higher and most efficient institutions; it must rise or sink with them, both in character and influence. Reveal to me the number and character of the western colleges for a century to come, and without the spirit of prophecy, I will tell you what shall be the character of her academies and common schools, of her scholars and jurists, and politicians and religious teachers, and, in short, of her teeming millions. The moral destinies of the great West, seem, so far as means can affect them, to be placed in a few hands. I tremble for the result;—for there is a drama to be acted hereafter, in these United States, between the Alleghany and the Rocky Mountains, for weal or for wo to the human race. States and nations shall be the joyful or the trembling spectators. Our own children shall be the real actors, to be approved of God and man, or branded with their curse and execrations. Who that feels the kindlings of patriotism, or philanthropy, would not add his liberality and influence, to the efforts which may plant for them those very institutions, to which we and our fathers are so deeply indebted, for whatever is lovely and of good report throughout our peaceful and happy land?"

To the occasion and manner of his writing these articles, he refers, in the following account, Oct. 3d, of his progress in the East:—"The truth is, I am driven about somewhat like a ball, which has no control of itself. Since I came hither, I have been trying to collect the subscriptions due our college. To some extent I have succeeded. The New-York Observer will tell you that I have been doing something beside. I found that the influence of President Humphrey's "*Gleanings, &c. in the Great Valley*," were just the worst communications that could be written for us, and must be answered. I put on the harness, and wrote as I could. I am just now setting off for Middletown, Hartford, and New-London—shall make a flying journey, and then turn my willing footsteps West, 'where my best friends, my kindred dwell.' My health is very fine. The pressure here for money, say the merchants, is horrible—worse than in 1837, when every body 'failed.' There is no attempting subscriptions with a good face for any such object as mine. We wait anxiously for the steamer Liverpool, in hopes that she may bring good news from England;—but in this we rather hope against hope.

"I am desirous to return home, and see those loving ones that wish for my return, more than I can describe. With all my patience, I am sorely tried; but wish to do my duty at every expense. Your account of the college-bell, state of the building, students, &c., was very interesting to me. Our brethren are worthy to succeed in this good enterprise, and I have faith to believe that they will."

Having finished his work at the East, he set his face westward, about the last of October. On the 20th, in

the evening, he preached his last sermon to the people whom he always delighted to call his own, from the text—"Godliness is profitable unto all things," etc. On the 25th he left the city, and visited his native place in Greene Co., where he spent the following Sabbath, and collected a small amount for the college. On Wednesday, October 30th, he left Durham, for Hudson; after visiting his brother at Chatham, Columbia Co., reached Clinton, near Utica, on the 2d of November. Under this date he wrote as follows:

"The time that I spent in Durham was not lost to the college. I also took a mournful satisfaction in walking over the grounds, where I was once accustomed to sport, or work the long day, and where my nearest relatives expended most of their earthly existence. All however seemed much like a dream that is past. I did not feel happy there. My interests seemed to be far away, and I was desirous rather to depart. Oh! what is life, but a dream—an empty show!

"It need not be added, that our relatives were glad to see me. They send by me many kind wishes to you and the children. In fact, if such things were not as light as air, I should have been over-loaded a long time since.

"Immediately after the Sabbath (day after to-morrow), I expect to start for Buffalo, making the necessary calls at Auburn and Palmyra. My hope is to reach Cleveland, and perhaps a point nearer home the Sabbath after next. Could I borrow a pair of wings, somewhat safer than those of Dædalus, you would soon see me at the door of the "President's cottage." In truth, I am frequently with you in spirit. I imagine how you appear, and am sometimes anxious lest some

evil calamity should befall you in my absence. I think too of your loneliness and wonder at my delay to come. But I will hope that you make yourselves as cheerful as possible. Providence, I think, will smile on us still, and the separation be but for a few days longer.

"Were it necessary to be assured, that I am held in some little estimation on this side of the mountains, I have that assurance in a recent application on behalf of the church of Catskill. Clinton is again vacant and has need of a pastor; but I am quite blind to all east of the Alleghanies.

"My health is fine. Travelling evidently agrees with me in this respect, but I am weary of wandering from those I love best. You need not think me home-sick, but only more desirious of putting my eyes on you and ours, than I ever was before now.

"I preach twice to-morrow for the people of Clinton The Sacrament is to be administered to the vacant church.

"I shall try to do something for our college in Clinton if the way is open, but see not much to encourage me. The pressure here and throughout this region, has been increased unnaturally by the speculation in wheat some months since. A reaction in prices renders it impossible for the farmers to sell their produce, except at a great sacrifice. Business seems to be at a stand. The hope is notwithstanding beginning to be expressed, that the merchants have experienced the worst crisis."

He reached home in November, and immediately resumed the performance of the active duties of his station. In February, 1840, he remarks,—"Since my

return, the college has occupied my anxious thoughts. The number of students averages 70 the present year. We suffer for want of funds, and see no immediate prospect of relief. *I am sometimes in doubt respecting my continuance here;* particularly as the college is well-manned, and might get on, as I think, without me."

In March he was much cheered, and the doubt expressed above quite dissipated by observing that an evident blessing had flowed to his youthful charge from the observance of the annual concert of prayer on the last Thursday of February. "There is much more than usual attention to religion," he writes early in March, "both in the college and in town. We hope for still greater mercy. A protracted series of meetings has now been kept up for more than a week. Some ten or fifteen persons are indulging hope of their acceptance with God."

Within the following six weeks he visited Terre-Haute, and Rockville, the chief town of Parke Co.; and in each place preached seven sermons with great interest to himself and the people. In the latter place, particularly, he was greatly encouraged by the success which appeared to crown his labors. In view of it he says, *April 19th*,—"I pray God that I may be humble, and still succeeded in my labors."

He addressed on the 5th of May the following letter to the pastor of his former charge in New-York:—"My dear Brother!—For several days, my thoughts have dwelt with special interest upon the former scene of my labors. I have heard through the papers of the blessing bestowed upon the Seventh Presbyterian church, and her two daughters. Brother McL—— has added

some particulars in a recent letter, respecting his charge with a most gratifying notice of the success attending the new enterprise. He mentions your prosperity, but, with few particulars. I cannot easily express to you how much I sympathize with you and your flock in all that affects your interests, nor how ardently I desire that the blessing of God may ever rest upon you. I have never lost for one moment the desire I had, when it was first my privilege to commend you to my people as my successor, that your labors among them might be blessed of God a hundred-fold more than mine had been. The result has exceeded my expectation. I dwell on it in my thoughts,—I do not forget it in my supplications; and I desire from you just such an account of your affairs and prospects, as you would give me were I now seated with you and Mrs. H. in your parlor. Have any shared in this recent visitation of mercy, who were my stated hearers? Has the revival given you as many members and as much strength, as you parted with to aid Brother N.?

"Our efforts for the college during the past year, have not been altogether in vain. The college-edifice has been rebuilt with improvements. Our number of students has somewhat increased. During the latter part of the last term, we enjoyed an unusual measure of spiritual influence. Several of the students became hopefully pious. We are now giving our time and energies to the work of instruction. Our hope is, that the college will be sustained, because the interests of the church and the country evidently require it. Since my connection with the institution, as many as forty of the students have afforded evidence of their conversion to God. The more indirect influence of the college in

promoting the interests of piety, have also been important. Myself and family continue to enjoy our usual measure of health. Our children are all employed in acquiring their education. Joseph has made a public profession of Christ, and is now in the preparatory department of college. Our mother, who remembers your family with interest, retains her strength and mental powers beyond what is common at her age.—Write me soon, and believe me, your sincere friend."

The last record of his diary is dated June 15, 1840:—"I am still favored with health in my family, and a measure of success in my labors as President of the college. I preach very often for Br. Thompson, as well as to the students, but without observing any considerable fruit of my ministrations. I desire to be humbled for my unprofitableness in the service of the best of Masters. By his help I will be more watchful and prayerful."

At the commencement in July, he delivered to the graduating class an address in which he presented to them "the claims of the West upon the services of her educated youth." It embodied some of his best and noblest thoughts, as well as much of his own experience.

As this proved to be the last of his public addresses to the beloved youth of his charge, it may be well to gather up, for the benefit of surviving friends, some of his maturest thoughts. His first words are—"The parting counsel of friends is commonly held in grateful remembrance." Little did he or they know then the full import of these words!

After some preliminary remarks in relation to the inducements held out to young men of talent to locate

themselves in the East, he proceeds to show "that no other part of Christendom can present equal demands upon their benevolent enterprise." He then lays down the position, "that the educated youth of good moral habits and decided enterprise, may commonly be expected to accomplish most for society in his native region." This position he maintains, as follows:

"He has there acquired a reputation, which becomes his passport to the confidence and patronage of the people. He has enlisted the partialities of numerous friends. With the leading propensities of distinguished individuals, with the manners and customs, partialities, aims and pursuits of the multitude, he has gained an accurate acquaintance. These are acquisitions, not soon attained by emigrants and strangers of the more observing class, and by many, *never;* such, indeed, as may not be lightly thrown away for distant prospects of superior gain and usefulness.

"There are, moreover, influences invaluable to society, connected with the elevation of the educated youth among his kindred and early companions. Instances of individual success, in ascending to honorable distinction, and in securing an extensive and useful influence, are never overlooked by our aspiring citizens. One enterprising youth commonly attaches to him a train of kindred spirits. His rise to eminence becomes a signal for his companions to try the same or other more inviting paths of high endeavor; and the benefits conferred upon his family, excite, in many a parent's heart, like anticipations for his own children.

"Desire for improvement is infectious. It spreads by sympathy, and sends forth new impulses to action. Families, neighborhoods, and towns, feel its power,

and are elevated in the scale of social and moral existence. Society assumes a new face, and testifies in language more eloquent than words, *the magic sway of educated mind.*

"Now these are precisely the influences demanded for every new community,—influences, which the emigrant youth does not bear away with him, nor can the stranger by any means supply.

"Doubtless, it is for wise and noble ends, that Providence entwines us with the love of kindred, and home, and native soil, and youthful associates; that he makes the long-frequented grove, and mountain, and waterfall, beauty to the eye, and music to the ear,—giving them a language for the soul, which other landscapes cannot whisper, and with which the stranger intermeddleth not. These should doubtless be allowed their appropriate influence in deciding our location for life, as they certainly will have, in giving men a wide and useful ascendency over mind."

He then passes to speak of the fact, that "the West has special need of the best educated and most commanding talent;" because society is there in its forming state; the question is yet to be decided as to the social and moral elevation of that society; the standard of elevation is soon to be determined; the crisis is just at hand; and incomparable facilities are furnished at the West for individual enterprise. On this point his remarks must be given at length:

"The western philanthropist encounters at the outset many trials of his faith, it may be, sad and almost ruinous disappointments. His first and most strenuous endeavors are, perhaps, expended on few and rough materials; but time is ever bringing to his aid other

hands and new resources, is disclosing to his view greater and more inviting enterprises, and cheering him on with accumulated success. *Onward and improving*, designate all around him.

"While he toils for the public weal, he sees the market-town expand into a great emporium, the uncultivated wilderness and prairie put on the aspect of green fields, and bright villages teeming with life and enterprise; and his noble plans of popular and moral education, borne upon the advancing current of improvement. The village-school becomes a well-regulated and endowed academy; and the academy rises to a college. The little assemblies of Christian worshipers, scattered over the face of the country, become numerous and flourishing congregations.

"Of these useful improvements, which not only elevate society for the time, but carry down prosperity and intelligence, and contentment, and moral character, to succeeding generations, he becomes the author, or the generous patron. As such, he will be remembered. He will leave a more exalted name on the records of patriotism and philanthropy—an influence of wider extent and more potent energy, than could have resulted from similar devotion to the interests of society, in a country of established order and matured institutions."

On a subsequent page he adds: "Men sometimes talk of the expense involved in cultivating the liberal arts and sciences. And they are somewhat expensive. I admit that knowledge costs time and money. But what if *ignorance*, in high places and low, were forced to bring in her account-current with the community —to proclaim in the ears of all the people, how many

dead losses she has occasioned to societies and individuals – the impracticable schemes she has devised— the wise ones she has ruined – and the millions she has expended without profit? Would room be left, think you, for reflections on the expense of education?

"What if *sin* too were to confess her fiendish depredations on human prosperity? Let idleness and fraud and intemperance, with their myriads of kindred vices, unroll to our view the grinding imposts which they lay upon this broad land, subjecting all, though not all alike, to exactions without number. Let vice, I say, and ignorance, give us, in respect to this matter, *the truth, the whole truth, and nothing but the truth*, and we should all agree, that the most profitable internal improvements which can bless this or any other land, are those which elevate the *intellectual* and *moral* condition of the people. Provide for the thorough education and instruction of the successive generations of our citizens, and they will be safely intrusted with the mighty interests of our country. I say *of our country*. To all nations, probably, this is a phrase of deep interest and tender endearment. Every *Christian* citizen certainly of every land feels its thrilling import.

"A Swiss or a Hollander, a French or an English patriot, may well think seriously of the land that gave him birth, and of the privileges he would transmit to the future generations of its citizens. He does well in making the greatest sacrifices to secure to them a liberal government, a pure morality, and the free exercise of that religion that cometh down from heaven. But what is Switzerland, or Holland, or Britain, or France, in prospect, compared with this vast Confederacy of Sovereign States; or with this one valley, sweeping from

the Gulf of Mexico to the Northern Lakes, and from the Alleghanies to the bases of the Rocky Mountains? What the numerous nations that occupy those countries, compared with the clustering millions that must soon fill to overflowing the sublimest dwelling-place for earth's population on which the sun ever shone?

"*Our Country!* Other lands are provinces. The world might afford to lose them. Humanity would weep indeed—would bleed at their amputation; but the wound would not be fatal while there should be hope remaining for our country.

"Let me not be accused of dealing in empty declamation. The great valley that we inhabit contains ample space and fertility of soil, to sustain from two to three hundred millions of inhabitants. Our children of the second generation will see the half of that number spread over its immense regions, giving character to the United States, and rolling an irresistible social and moral influence over the face of the whole earth.

"*This is our country.* It is certain that it involves greater interests in prospect, more solemn destinies to mankind, than were ever before, since the days of miracles, intrusted to the keeping of one nation. And yet I am persuaded, that the character of the next and every successive generation of our citizens, will be just what their intellectual, moral, and religious education shall make them. These are the circumstances which should thrill the bosom of every *American* citizen, when he thinks of *his* country. He should think, with fear and trembling, of the responsibilities devolved upon him, to contribute his portion of the elevating influences, which may give this nation an eminence in whatever is morally great and lovely; that shall make it the

glory of all lands. All this can, with the blessing of Almighty God, be realized. Providence has placed the moral lever, fellow citizens! in our hands. We have but to put forth our utmost endeavors, with our hearts lifted to him for direction and success, and we shall see the work go forward. Our institutions of freedom, our high religious privileges, with the blessing that giveth life, will go down to posterity ; and the mighty hosts of educated and sanctified minds that successively rise and fill this new world, will proclaim us blessed. And the freed and renovated nations will echo back the response, the whole world shall repeat, *that we are blessed.*

" But this sublime result can be secured nowhere on the globe save in this valley ; and by no philanthropists save our own educated children. Others may aid in the holy cause. The benevolence of many lands may cast in its offerings of gold and consecrated talent and fervent prayer to him, who holds in his hands the destiny of nations. But on the rising institutions of the West, on our own generous citizens and wise legislators and faithful teachers, is laid the burden of this great service.

" On you, young gentlemen! in common with our most enlightened youth, is a large measure of this responsibility devolved. The claim is on high. God grant that your last account may nobly answer to it; and to each of you a voice, sweeter than of angels, may then be heard to say,—' Well done, good and faithful servant, enter thou into the joy of thy Lord.' We meet no more in the hall of instruction, perhaps not again in the sanctuary ; but I tender you all, in the name of my beloved associates, our most

affectionate wishes for your prosperity and usefulness. *Iterumque, juvenes dilecti, valete, valete.*"

With this noble appeal to the young men of the West, he closed his public labors in the college. May it meet with a noble response from all those for whom he designed it.

The season of recreation now commenced, when the wearied professor and student ordinarily seek relaxation from exhausting study, and renewed health for future toil. But such seasons Dr. Baldwin had never known. To him the vacation brought new and laborious duties, as he regarded them. In company with an agent of the college, we presently see him threading his way through the wilderness and over the wide prairies of the North. On the third Sabbath of August he is seen discoursing of heaven to the people of La Fayette. On Tuesday he proceeds up the Wabash, and at night is at Delphi: the next day finds him at Logansport, the following at Rochester on the north; Friday leaves him at "Our House," (so the sign says,) and on Saturday evening he is at home in La Porte, "sitting," as he tells his "dearest" friend, "in a nice little chamber appropriated to my use while I stay in town. As I opened the door of the house the lady exclaimed—'Is it possible! it 's my dear pastor!'" It proved to be one of his spiritual children from New-York, who had married, and removed to that place with her husband.

"I am requested," he adds, "to stay in La Porte over the Sabbath and preach. I expect also to comply with the invitation. The church here is old-school, but my reception has not been on that account the less cordial. I see a very beautiful country around me. The

town of La Porte is pleasantly situated, with half as many houses as Crawfordsville.

"I expect to leave La Porte on Monday for Michigan-City; thence to visit South-Bend, and thence turn our steps towards home. The next Sabbath may be spent in Rochester.

"I cannot say whether the results of our visit to the village will be much or little to the college. The people say, the times are most distressing. The wheat crop is mostly cut off by blight, and there is no money in the country."

From South-Bend, on the 27th, he writes again:—"We arrived in this town two days since from Michigan-City. We remained there from Monday till Wednesday morning, and were treated with much hospitality. I preached once, and gave the citizens a talk on the subject of education. The distance from Michigan-City to this town is thirty-four miles. We rode the half of the way in the rain, but have experienced no serious inconvenience from being wet. South-Bend is a very pretty place, almost as large as Crawfordsville, and somewhat better built. It stands, as you will see from the map, on the river St. Joseph, at the southernmost point of its course. It is this last circumstance which gives the town the name of South-Bend. The town plot is beautiful. It lies alongside of the river, is elevated above it some forty feet, and of a dry soil, similar to Terre-Haute. The people appear to be intelligent and industrious, but, like those of La Porte, are pressed under the pecuniary embarrassment of the country. The wheat-crop throughout this region, has failed almost entirely. Mr. B., the Presbyterian pastor, is

sick, with most of his family, of a remittent fever; but the country in general is remarkably healthy.

"The sickness of Mr. B., who is a friendly man, is not a little of a disappointment to me, as it will prevent my obtaining much access to his congregation. They are old-school.

"Our calculation now is to leave here to-morrow morning; pass the Sabbath at Plymouth, and reach home on Friday. I am beginning to think of home as the very best place, and containing the best friends! I try to think that you are getting on prosperously in my absence.

"We have reason to think that the journey will not be useless to the college, though little will be effected on behalf of the most needful thing, the funds of the institution."

During this visit to the North of the State, he preached in season and out of season, and as opportunity offered, addressed the people on the blessings of Education. Arriving at home early in September, he shortly after attended the meeting of the Presbytery, 30 miles distant from Crawfordsville. Several times on this occasion he preached with his usual earnestness, and acceptableness. On the Sabbath, previous to the administration of the Lord's Supper, as the Presbytery were about to part, he preached from the words,—"If the Son, therefore, shall make you free, ye shall be free indeed."

In 1837, he had written to a friend—"*I am very likely to fall a sacrifice to the labors and anxieties of my present situation!*" He had now returned from his long and arduous tour in behalf of the college, and from the meeting of Presbytery, early in September, with the

appearance of excellent health. To his family and friends he remarked that he had never enjoyed better health in all his life. The process of acclimation seemed to have been completed, and his bodily vigor confirmed. He had himself probably forgotten the apprehension that he had expressed nearly three years before.

But on the 12th of September, it became apparent that the bilious fever of the West had again fastened itself upon his system. For some days the symptoms were rather favorable. Medicine appeared to have the desired effect. The encouragement, however, was only transient. Typhoid symptoms succeeded, and continued for several days, and then in turn seemed to pass away. Hope was now high that he would recover. For some days he appeared to be convalescent.

But the disease had seriously affected his nervous system. After the first week he himself indulged but little hopes of his recovery. He seemed to be intent upon arranging his temporal concerns for the solemn exchange that he anticipated to be at hand. At first, in view of leaving the college-enterprise in its infant state, and his own beloved family with so little provision for the future, he experienced a severe conflict. But his faith gained the victory, and he became deeply solemn. His mind could in no way be diverted from eternal things. He felt that he had done with earth, and his great question was,—"Is there a possibility of my being deceived with regard to my hope of salvation?"

During the greater part of his illness his mind was more or less deranged. Even in his most lucid intervals, he often bore the appearance of superannuation. Of this he himself seemed to be conscious, and, there-

fore, refrained the more from conversation. His powers of utterance also failed him to such a degree that it was with difficulty, towards the close of his illness, that he could make known his common wants.

When, however, his disease allowed it, he expressed the utmost resignation to the will of God, as well as faith in his Redeemer. The only fear that he manifested seemed to be, lest there might be some pride of heart remaining, of which he earnestly desired to be completely stripped. To the question—"Do you not hope to be able to preach the gospel again?"—he replied, in view of some favorable symptoms of his disease, "Oh! yes; it is the only thing worth living for." After that he became convinced that his recovery was not to be expected. He said on one occasion,—"My friends are doing all they can to raise me, but it cannot be!" It was uttered with as much calmness as though he had spoken of returning health.

It was deemed best by his physicians that the utmost quiet should be preserved in his chamber, that nothing might excite his nerves. Little therefore was said to him even when he was able to converse. Day after day, and night after night, his friends watched around him, with little or no converse about spiritual things. But though he spake not, for hours often, his meek and placid countenance was enough. The same heavenly smile with which he was accustomed in health to greet a friend and even a stranger, played upon his features and told of a heart at peace.

To a revered father in the ministry in answer to a question, he replied—"I cannot talk much with you now, especially on the subject of religion; it excites me too much. Pray for me: I want peace—great peace; I

am unworthy of it." And he wept aloud. When he spake of himself, it was as of a poor sinner whose only hope was in the mercy of God through Jesus Christ. All his services, his labors, self-denials and sacrifices, for his Savior's sake, were nothing thought of in that hour.

When any allusion was made to the separation from those whom he so dearly loved, he would direct his weeping family to the promises of a covenant-keeping God, and turn away to hide his deep emotion. On one occasion, being roused from a stupor of several hours, by the voice of weeping, and learning that his mother-in-law was sobbing on his account, he exclaimed,—"Is it possible? The grace of God is sufficient for you, mother!—and you have—I believe you have—it." To his dear companion he said—"God will take care of you—he will take care of you all."

On Saturday, Oct. 10th, when Professor H. was standing by his bed-side, he expressed his strong conviction that he was about to die. "And now, my dear brother!" he added, "the crisis has come; I shall die; and I wish to say to you and to the world—my trust is in God. I am a poor sinner. I am willing to be humbled before the Universe. My reliance is upon Christ alone." He then desired his friends, all of them, to unite in prayer for him. He survived for several days, but for the most part in a very unconscious state. The sympathies of the whole community had become most painfully awakened by his severe affliction. Unceasing prayer was offered for his recovery, and hopes entertained almost throughout his sickness that a favorable change would yet take place.

When, however, it became evident that he must die, the students of the college came to take their last look

of their beloved instructor. The scene was overpowering and indescribable. After he had lain for some time apparently unconscious, and his departure was looked-for, every moment, he suddenly revived, and with a cheerful smile recognized the friends that stood around him, calling them by name. He expressed to them that he had great peace of mind. When one asked—"Have you any message for the students?"—his reply was,—"*Tell them to seek first the kingdom of God; my heart's desire and prayer to God is, that they may be saved.*" With the exception of a single word in answer to a question, these were his "last words." He gradually sunk away until Thursday, the 15th of October, when it pleased God to take him to himself.

ADDENDA.

After the preceding pages had gone to the press, the compiler of this Memoir became acquainted, for the first time, with two excellent publications that were written by Mr. Baldwin for the American Sunday-School Union. The former is entitled,—"*The Five Apprentices*," and appears to have been written and published in the year 1828. It is an admirable specimen of juvenile instruction. In a very free and easy manner he represents two of these apprentices as holding several dialogues with each other, in the course of which, the one who is previously pious succeeds in inducing the other to forsake the company of his wicked comrade, and become a decided Christian. The fate of the other three is presented in the course of these conversations in such a light as to show in vivid contrast the different ends of the saint and the sinner. It is an admirable book to put into the hands of young lads in our cities; and not less adapted to lead any juvenile mind into a clear knowledge of the plan of salvation.

The latter is called—"*The Young Free-Thinker Reclaimed*," and was written also for the Sunday-School Union. The design of the writer is to reclaim a youth of sixteen, who had become infected with the current infidelity of the last twenty years. By means of a dialogue between the youth and his former Sunday-School Teacher, he in a very sprightly and striking manner, first answers the common objections of infidels to the Bible, and then adduces the principal evidences of Christianity, in a style of language and argument eminently fitted to carry conviction to the youthful reader. It is questionable, indeed, whether this little book would not carry conviction to infidels of any age. They would find it difficult to obviate the course of illustration and demonstration with which it abounds. It will doubtless be the means of saving many a youth from the error of his ways.

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